

Comparative Study of Advaita Tattva with special reference to Śaṅkara and Aurobindo

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By

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I. PRESENTATIONS

1. **Selina Das.** “*Advaita : The key to peace*” Paper presentation in the Two-days International Conference on The problem of Consciousness and the Brain/ Brahman Dichotomy organized by the Department of Philosophy & Culture, Shri Mata Vaishno Devi University, Katra Jammu & Kashmir, India. held from 27-28 February, 2017.
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Dedicated To

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Chapter 1

Introduction

Both Śaṅkara and Aurobindo represent the rich tradition of Advaitism, but while Śaṅkara defends pure Advaitism, Aurobindo advocates Integral Advaitism. They stand out as outstanding figures in the field of philosophy as well as in the life as well for to lead life in a better way, they present a very complete, systematic and rational exposition of absolute reality, of mankind and experience. The mystery of the life relating to the individual has illuminated them alike, and their solution is not only metaphysical delight, but also spiritual satisfaction with philosophical enlightenment and a moral boost. They enrich the building of Vedānta in their own way.

Now the question is what is the difference between traditional Advaita Vedānta and Neo-Vedānta?

Traditional Vedānta is established on the *Prasthānatrayī*, which comprised of the Brahma sūtras, the Bhagavadgita and Upanishads. At the end of the 19th century Vedānta faced certain internal and external challenges and as a result of which neo Vedānta came into existence. The Neo-Vedānta is nothing more than an interpretation of traditional Vedānta in terms of modern thinking and applied to everyday situations that emphasizes the traditional Vedānta in the present day but different from the classical Vedānta. In Neo-Vedānta Philosophy the ancient ideas which are derived from the Upanishads are re-interpreted but this re- interpretation gives rise to certain new notions as well. In this regard, it is to be said that, Aurobindo is a Neo-Vedānta or contemporary Indian philosopher who was inspired by Vedānta Philosophy and applied it in real life for human welfare.

According to Traditional Vedānta, Brahman is the basic and very important concept that supports all beings to experience, Brahman (Sat-Cit Ānanda) it will be translated into as a pure conscious, existence, and bliss. A normal being has to experience all the three qualities of Sat-Cit-Ānanda, and this realization of self can be happen through the Brahman.

What is Brahman?

The word Brahman refers to a non-dual reality that cannot be articulated in one sense as it is beyond space, time and mind, so it cannot be comprehended by mind. However, we try to think about it, so Sat-chit-Ānanda is often used to describe it. Thus, one becomes conscious of absolute bliss. As a result of these, we get the closest idea of what Brahman is that we are able to grasp with our human intellect. Nonetheless, our minds cannot really comprehend it, as I mentioned. Experience alone can provide an understanding of it. How would you describe that experience? In other words, it is the bliss of consciousness at its most pure. There is only one truth (*Satya*), as it is Advaita.

Brahman means the ultimate reality in the universe, the greatest fundamental concept, the most important text that explains about this is Upanishads, which is an ancient-Scripture of Vedanta school of thought, in Taittiriya upanishads, and it has been defined as true knowledge is the infinite Brahman.

In *Rig Veda*, Brahman is first mentioned, in this context, it refers to sacred knowledge or utterance that is believed to possess magical properties. Brahman is described as an infinite, unisexual, omnipotent, omniscient, and omnipresent ultimate universal life force or absolute reality that is ultimately incomprehensible in practical terms. It is, at best, infinite being, infinite consciousness, and infinite bliss. Brahman is regarded as the source and essence of the material universe. It's just existing. Brahman manifests as Hiranyagarbha, the global mind, and can take on countless of gods' forms or appearances. It was thought to be a unique substrate from which all that is arises, and it is mentioned in this verse.

According to the Vedānta Sūtras, Brahman defined as omniscient and also it is prime cause of the creation of this universe. Thus, Brahman refers to the absolute and limitless reality that serves as the substratum and foundation of our world, upon which everything else is built.

According to the Vedānta Sūtras, all that exists is truly one, and this universal being is known as Brahman. There are a variety of ways that the scriptures attempt to express Brahman's actuality because Brahman is the universal truth that emphasizes the multiplicity of the phenomenal world.

Advaita Vedānta, is one such school that recognizes Brahman (consciousness) as the underlying reality. The self- alone is consciousness. The mind is nothing more than the sum of all conscious moods and activities. The self is the source of both mental and physical states of existence, yet it is neither mind nor matter. The foundation of all experience, whether it is psychological or physical, is consciousness. The inner self is self- luminous. In fact, it is pure consciousness, which illumines the entire human personality, body and mind

Brahman has different interpretations and explanations by the scholars of Vedānta. The preliminary discussions are based on ‘*Prasthānatrayī*’, which comprises of these three famous texts, those are Upanishads, Brahma Sūtras, and Bhagavad Gita.

Different Upanishads describe Brahman in their understandings

Although the Upanishads represent different viewpoints, they all agree on the one concept that is Brahman. This is eternal, consciousness, indescribable, infinite, omnipresent, and the spiritual core of a finite and changing reality. In chandogya Upanishad 3.14.1., that defines Brahman as below:

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः
पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥

In Kena Upanishad, 1.3.4., describes that this is Brahman, and everything comes from Brahman, will finally return to Brahman, and is maintained by Brahman. As a result, one must discreetly contemplate on Brahman, everyone possesses their own ideas; whatever a person seeks in life is what he becomes after death; this is something that one must consider and reflect on.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥

According to Kena Upanishad 1.6., we can understand through this verse is, the eye, the tongue, and the mind do not travel, we have no idea how someone could teach it to us. It differs from the known and leave behind the unknown, this is what we learned from our ancestors who taught us.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

What the mind cannot conceive but by which the mind is cognized is Brahman, it was not what people believe here. The mind's capability to think will develop, as per Kena Upanishad I.6, simply because it is enlightened by the wisdom illuminating inside, and it is due to which the mind has the ability of this function. The individuals who have experienced the Brahman claim that the Brahman pervades the mind, as a result of it, we can perceive the Brahman as the Atman, and the mind's internal intellect.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् ।

In Taittiriya Upanishad II.9., explains that an Individual fears anything from which of any discourse, which mind goes through, because of an understanding the bliss of that Brahman.

यो रेतसि तिष्ठान रेतसोऽन्तरः, यं रेतो न वेद, यस्य रेतः शारिरं, यो रेतोऽन्तरो यमयति, एष त
आत्माऽन्तर्याम्यमृतः; अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता,
नान्योऽतोऽस्ति विज्ञात, एष त आत्मान्तर्याम्यमृतः । ।

In Brihadaranyaka Upanishd III. 7.23, it describes that, he has never seen, but he is the seer, never heard, but he is hearer, he never thinks, but he is thinker, and never known, but he is knower. There is no other seer, no other hearer, no other person deeper than him, and no other knower like him. He is the inner controller, your own immortal self. All other things are perishable but him, there can be no other seer, hearer, mind, or knower, and this is the eternity inside the self.

सर्वाननशिरोग्रीवः सर्वभूतागुहाशायः ।
सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः । ।

In Svetasvatara Upanishad 3.16, this defines that, this one has arms and legs all over the place, in addition to eyes, heads, and faces, and ears, it pervades and existing across all beings.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

In Katha Upanishad 1.2.12, it describes that, after realizing through internal self-meditation, the ancient radiant one, which is hard to see, subtle, omnipresent, established in the heart and existing inside the body, the wise man has given up both joy and suffering.

Four Mahāvākyas

Many scriptural writings talk about Brahman, Ātman, and Brahmānubhava, among which four Vedāntic aphorisms or *Mahāvākyas* referring to the process of realizing one's own potential. These four statements are mentioned in an Upanishad.

Consciousness is Brahman (*प्रज्ञानम् ब्रह्म*)

Based on the Aitareya Upanishads, the prajna Brahman is defined as that which is absolute, which pervades in every universe, and also it is complete in itself, has no derivatives, since it is constantly present in almost everything, from the creator to the most basic units, it is all around us, as well as within each one of us.

That art thou (*तत्त्वमसि*)

Tvam' speaks about something that, which is deep inside the learner, but is superior to intellect, mind, senses, and so on, and is the truth. 'I' of the learner emphasized in the discourse, based on the definition, the term Asi or are corresponds to the combination of Tat and Tvam, and the guidance this truth is inside one's own self which dispels the notion that reality is outside. The instruction that the self is identical to this reality, which negates the false illusion that it is has been restricted.

This self is Brahman (अयम् आत्मा ब्रह्म)

This self or being is Brahman, which is the essence of all beings, which all are actually created from this. The Ātman and the Brahman are identical because of their consciousness, non-relativity, and infinity and this connection of the self with the absolute is not an act of reconciling two completely opposed natures, but rather a declaration that absoluteness or universality covers all and there is nothing outside of it.

I am Brahman (अहम् ब्रह्मास्मि)

This claim comes from the Bṛhadāraṇyaka Upanishad., In this sentence the 'I' is that which is the one perceiving consciousness, standing distinct even from the intellect, different from the sense of self-importance, and unique through each and every activity of thinking and feeling.

Conception of Brahman in Bhagavad-Gita

It is acknowledged a metaphysical premise, by Kṛṣṇa for Arjuna in Bhagavad -Gītā 2.27,

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि । ।¹

If we put into simple words of the conceptual structure of the passage, the translation is as continues to follow that, a death is a certainty for the birth, and birth is a certainty for the dead, given the conditions, you shouldn't be sad for the reason that of which is inevitable. The primary phrase expresses the ontological principle that underlies Vedic metaphysics, while the secondary line expresses the enforcement action that follows acceptance of the metaphysical premise.

This ontological premise has nothing to do with the sequence of birth and death of jiva in Samsara, but rather it requires the organized practicality and the joint act. The Bhagavad-Gita explains collective institutional actuality by admitting sat and asat. The immanent and transcendent person, which is sat and has timeless being and no abhava, and its constantly temporally changing apparent forms, that are nothing more than mere vikaras, which are asat and so have non-being (abhva). In

¹ Bhagavad -Gītā 2.27

its negative and positive implications, the ontological principle encompasses both sat bhava of immanent and transcendent of the great power (Purusa) and asat vikaras, which are evident forms of institution.

It is action that connects the two different worlds, so that by deed, the power energy as person, which is sat and exists forever without beginning or end, expresses itself in asat forms, which have a beginning and an end.

In a commentary Śaṅkara' claims that, if death comes without fail to that which has had birth, and birth comes without fail to death vice versa. Because both the birth and death are unavoidable, you should not weep over such an unavoidable thing. If birth and death are natural and unavoidable, then one shouldn't grieve over such an unavoidable thing.

As per the Bhagavad Gita, this same as Brahman, which is the source of all living entities. Brahman is indestructible and transcendent. According to the Bhagavad-Gita, there is a cycle of creature creation, maintenance, and annihilation. According to the Bhagavad-Gita, the Ultimate Truth is God, Brahman, and Soul. God, Brahman, and the super soul are self-contained, objective, spiritual truths. In the Bhagavad Gita, the material world is also reality, but it is subjective, dependent, destructible, and changeable.

Lord Krishna offers us an elaborative description and definition of these three Gunas in the fourteenth chapter of the Bhagavad Gita, which is given below,

Sattva is pure, particulate, enlightening, and positive energy, It unites the soul through attachment with happiness and knowledge, Rajas are full of passion and are born out of 'thrishna' (thirst or intense desire) and 'sanga' (attachment), it unites the soul through attachment with action, tamas is the darkness and the crudeness in man, it is 'ajnanajam'(born of ignorance) and 'mohanam' (the cause of delusion), it unites the soul through complete negligence, passivity, and sleep.

Initially, the three Gunas strive for supremacy and try to dominate each other. In contrast, Sattva predominates by inhibiting Rajas and Tamas, Rajas predominate by suppressing Sattva and Tamas, and Tamas predominate by suppressing both Sattva and Rajas.

By what means can you know which of a person's qualities is prominent at any specific time? According to the Bhagavad-Gita, when sattva is prominent, light of wisdom emanates from all the accesses of the human body. When Rajas rules, avarice, worldliness, yearning for worldly ends, and a proclivity for selfish behavior emerge. Darkness, inactivity, recklessness, and delusion flourish as tamas increases.

As a result, the Bhagavad-Gita tends to suggest that, we try to transcend them, rather than inculcate them. We must understand the nature of the three Gunas and how they tend to trap us in a state of illusion and bondage. While sattva is pure and beneficial, for those seeking liberation, cultivating sattva should not become an end in itself, as sattva also binds us to pleasure and pain.

Sattvic individuals need to appreciate delight and stay away from torment, they are sincere and learned, yet they favor having an existence of extravagance and comfort, and subsequently, they participate in want ridden activities and become bound, despite the fact that it is unadulterated, sattva is nevertheless an instrument of prakṛti, which is intended to serve its closures by keeping us bound to the common life under the sovereign control of its sovereign expert, consequently, one might develop virtue (sattva) to smother the other two, nonetheless, to accomplish eternity and freedom from birth, demise, advanced age, and distress, one should ascend past every one of the three Gunas and become settled in composure, similarity, and unity of oneself.

Understanding of Brahman in Bādarāyaṇa's Brahma -Sūtras

According to the Brahma-Sūtras, all the Upanishads predominantly purpose is that to make a clear description of the understanding and meditation of Brahman, which is the ultimate reality. Brahman which is the origin of the world, that everything comes from this and goes back into this. The one and only source of information about this Brahman, is pronounced as Śruti or the Upanishads, it educates Suddha-Para-Brahman, or the supreme self of the Upanishads, above all other living creatures.

It consists of four chapters containing 555 verses. Each chapter is treated differently. The first chapter discusses the conception of absolute reality from a metaphysical standpoint. In chapter 2, it has been proved that there is no conflict between Vedānta and other Śāstra. A discussion of epistemology and the path toward spiritual knowledge is presented in Chapter 3. In Chapter 4, such knowledge is emphasized as being of significant importance on a human level.

The major aim of the Brahma-Sūtras, is to focus on universe and human existence concepts and the Brahman which is ultimate reality. The 'Brahma-Sūtras' demonstrates the divine path as one of intrapersonal Philosophy.

The Brahma Sūtras start with the inquiry into the Brahman because realizing Brahman is the ultimate aim of human life. It concludes with the statement सर्वं खल्विदं ब्रह्म, meaning everything is Brahman.

The Brahma Sūtras raise many questions that explore the role of a concrete representation of God and Brahman. It raises some questions about the significance of the circumambulation of the idol. If Brahman is infinite how can we circumambulate to walk or go about or around, especially ceremoniously Brahman? If one's true self is Brahman, does circumambulating oneself even make sense? The answer is that an idol is required only for those who cannot comprehend infinity. They have to see the finite, and then imagine that the finite represents things that could be larger than anything they have seen. If one does not fully understand infinity, the idol and one's true self are finite and hence circumambulation makes sense.

Śaṅkara's perspective on Brahman

Śaṅkara, to establish the importance of Advaita Vedānta is Brahman. The fundamental teachings of Śaṅkara's Advaita are as follows, Brahman is Absolute reality, the world is a fictitious representation of Brahman, and the jīva is essentially same with Brahman. As per Advaita Philosophy, the world is Brahman's consciousness, an eternally neutralizing objectification of objective reality.

This universe is an apparent manifestation (*Vivarta*) of Brahman and a substantial transformation (*pariṇāma*) of intrinsic nescience in Brahman, this scripture announces that, Brahman is existence (*Satya*), consciousness (*Jñāna*) and endless (*Ananta*) it is birth less (*Ājanma*), deathless (*Amaram*), and eternal (*nityam*), it is one without a second '*ekamevadvitīyam*' and indescribable in words and inexplicable to the mind '*Avāṇmanasagocara*'.

According to Śaṅkara, the absolute reality in Brahman is pure consciousness (*Jñāna - svarupa*) or consciousness of pure self (*Svarūpa - Jñāna*) which is without of all attributes (*Nirguna*) and all kinds of the intellect (*Nirviśeṣa*). The Brahman is beyond words, name and form, in Vedānta Philosophy, the *svārūpa* of Brahman is referred as Sat-Cit- Ānanda. Brahman is Sat-Cit- Ānanda being conscious and bliss. Brahman is interminable, immutable, expressible and likely pure existence.

Śaṅkara differentiates two aspects of Brahman in his commentary: Saguna and Nirguna. Nirguna Brahman means without attributes, while Saguna Brahman implies with attributes, he considers that there is only one reality, which is indeterminate and non-dual, since he accepts the Upanishadic viewpoint that 'All is Brahman' (*Sarvam Khalvidyam Brahma*). This non-dual Absolute, however, is beyond the grasp of ordinary thought since it is indeterminate and ineffable beyond speech and mind, only by overlapping it only can one understand this indeterminate. It is beyond the comprehension of finite intellect. As soon as we attempt to appropriate this Brahman into intellectual categories, when we attempt to make it is maximum of our cognition and therefore lose its essential essence, it ceases to be the unconditioned indeterminate Brahman and becomes conditioned by space time and causation. Māyā conditioned Brahman is known as Īśvara, God, or Saguna Brahman.

This is our most refined vision of the Absolute as finite men. Thus, Śaṅkara acknowledges the Upanishadic distinction between Parā Brahman and Aparā Brahman, reconciling his absolute nondual with the practical standpoint. Para Brahman is the unconditioned, indeterminate, and attribute-less Absolute (Nirguna Brahman), whereas para is aparā Brahman, also known as definite Brahman or Saguna Brahman. Because we give human features and attributes to Saguna Brahman and make Him a personal God for our own objectives, He is the concrete universal.

While Brahman is knowledge in and of itself, God is a knower because he is faced with something to be known.

It can be characterized in two different ways, positively for what it is and negatively for what it is not. We urge that Brahman be described prescriptively in order to be fully understood. Nevertheless, to highlight the limitations of this approach, we will first attempt a positive description of Brahman, namely Sat-Chit-Ānanda.

Sat-Chit-Ānanda

Sat-Chit-Ānanda is the essence of Brahman. Following are the meanings and different interpretations of Sat-Chit- Ānanda.

Sat denotes truth or existence of absolute being, which is unchangeable, Cit indicates consciousness, comprehension, and thoughtful, and Ānanda means bliss, a state of happiness, joy.

Sat-chit-Ānanda is commonly translated as truth-consciousness-bliss. According to Advaita, Vedānta Sat-chit-Ānanda is a supremely pleasant experience of pure consciousness, oneness, and ultimate truth, and is employed as a synonym for the three characteristics of Brahman. Thus, Brahman denotes the absolute and limitless reality, which serves as the substratum and foundation of the world, and on which all beings are depends for its existence.

There is no dichotomy, no limited individual souls, and no completely separate infinite cosmological soul, rather, all souls, all existence across all space and time are one and the same entity. According to Advaita Vedānta, the universe and the soul inside each being are Brahman, and the universe and the soul outside each being are Brahman.

Brahman is both the starting and the conclusion of all things, and also it cannot be taught or perceived like an object, whereas this can be managed to learn and realized by all individuals, the primary objective of Advaita Vedanta is to realize that one's self (Ātman) is obscured by ignorance and misleading (Avidyā), when Avidyā is eliminated, a person is realized as being identical to Brahman, that the Brahman is not an outside, separate, dual entity.

Sat -Cit-Ānanda is an expression used in Vedānta Philosophy to define Brahman. It is made up of 3 words: Sat (existence), Cit (consciousness), and Ānanda (bliss), Brahman's essence, not its aspects, is existence, consciousness, and bliss, Brahman does not possess them, rather than in its existence, consciousness, in and of itself, there is no separation between substance and qualities in the absolute.

When one of them is there, the other two are likewise present, Sat-Cit -Ānanda indicates the same entity, absolute being, consciousness, and bliss are all absolute, although these three words, existence, and so on, have diverse meanings in everyday language, they all relate to this one Brahman, just as the words father, son, husband, and so on do, they refer to the same person based on their relationship to different individuals.

Let's discuss the negative side of Brahman, which is *Neti-Neti*.

Neti-neti (Neither this nor that)

In Advaita, *Neti-Neti* describes the Nirguna Brahman. Brihadāranyaka Upanishad was the first to describe Brahman as Neti-Neti, it helps the individual understand the nature of Brahman by first understanding what not Brahman is.

तत्त्वमस्यादिवाक्येन स्वात्माहिप्रतिपादितः।
नेतिनेतिश्रुतिर्ब्रूयादनृतपाञ्चभौतिकम्॥ २५॥ ²(*Avadhuta Gita 1.25*)

Brahman is an undefinable, infinite, undifferentiated, devoid of personality, and invisible Supreme Consciousness that is ubiquitous and omnipotent, as well as pervasive, unseen, and indescribable, similar to universal consciousness.

Śaṅkara accepts the Upaniṣadic technique and describes Brahman negatively as 'not this, not this', (neti-neti). Furthermore, the Vedas reveal that Brahman has no distinguishing feature, i.e. Brahman

² Brihadaranyaka Upanishad, *Avadhuta Gita 1.25*

or itself consciousness, distinctiveness, beyond discourse and attention. Brahman is homogeneous in nature and there is nothing exterior and interior in it.

The word 'not so' is used to deny the aspect which expresses the phenomenal expression of Brahman. Furthermore, Brahman being existence itself cannot be derived from pure existence itself. Thus Brahman cannot have origin and as such Brahman is born less. It is seen that the Brahman of Śankara is also beyond thought because it is non-dual and what is being thought is different from the thinker. It is neither gross nor subtle. Such a Brahman, which is neither gross nor subtle, is transcendental to all changes and being a changeless Brahman is also eternal. Moreover, Brahman being eternal cannot have any modification. He is immutable, nameless, formless, unseen, and unheard. As Brahman is beyond all attributes thus he cannot be directly grasped by mind or any sense organs and cannot be described.

It is being well set by our sages '*Brahman vid Brahmaiva Bhavati*' who really knows that the Brahman becomes the Brahman itself. Ultimately reaching and there in it engaged itself not only to human welfare but it devotes itself to the universe because '*Sarva-bhūta-hite ratāḥ*' (सर्वभूतहिते रताः) Advaita is *Ātmano mokṣārtham jagat hitāya ca*. Meant for the salvation of the self and for the prosperity of the world. (आत्मनो मोक्षार्थम् जगत् हिताय च).

Śankara perspective of three levels of Reality/truth

Śankara defined the dual (Dvaita) and non-dual (Advaita) perspectives in three terms. These are Prāthibhāsika, Vyāvahārika and Pāramārthika. Prāthibhāsika means visible or illusory, Vyāvahārika means empirical or phenomenal, and Pāramārthika means transcendental, ideal, or nominal.

These three states of being correlate to each other in the amounts of correct or true knowledge and how the levels of incorrect or false information. These three stages of being are also associated with increasing levels of permanence and diminishing levels of temporariness. These three states of being are related by the various degrees of pure knowledge shown when ignorance is removed. How will this ignorance be eradicated? It appears to be enigmatic, but it is not. The key to removing ignorance is important perception. The more important the perception, the higher of the three levels we can reach.

The exemplary model in Vedānta of the Prāthibhāsika (obvious or illusive) state is that of seeing silver on a piece of shell on the ocean front from a good ways, the obliviousness is brought about by the distance and the point of occurrence of light on the shell, the obliviousness is eliminated by getting increasingly close to the shell, and seeing through sight and contact that there could be no silver, the information on the shortfall of silver is more right than the earlier information on the presence of silver, this likewise relates to the fleeting quality of silver in the shell and the lastingness of its genuine material, in Advaita terms, the silver was superimposed (Adhyāsa) on the genuine material.

One more illustration of Prāthibhāsika state is that of seeing a tall mainstay of wood as an individual in the obscurity, one more model is that of seeing a piece of rope as a snake in the haziness, in these cases, the obliviousness is brought about by the dimness, and it is taken out by presenting light, the brief qualities are gone, and the extremely durable attributes remain.

Up until this point, you can see that brief is equivalent to stunning and extremely durable equivalent to genuine. We could modify this as follows: less long-lasting means less genuine, more long-lasting equivalents all the more genuine.

Purposely or accidentally, in the three models above, we are mentioning objective facts about the Prāthibhāsika state, from the perspective of Vyāvahārika (observational) state, in this condition, our apparatuses for social occasion right information are our receptors and psyche which is really called Antaḥkaraṇa inner organ in Advāita with all its different modes like Mānas, buddhi, citta, viveka.

Exact information is accomplished when perceptions stop to change with respect to the perpetual quality of the faculties and mind. At the point when perceptions of a similar thing become reliable, the steadiest perception is considered information. Of reality, the method and capacity to mention observable facts seem to recommend the duality of the Vyāvahārika state. This is the ongoing state of undertakings on the planet, including science and money, trade and governmental issues, wrongdoing and discipline, struggle and harmony. Practically a lot of Western Way of thinking works in the Vyāvahārika universe of being reality.

The unjustified part of the Vyāvahārika (experimental) state is that it generally contains the Prāthibhāsika (clear) state inside itself, no one has to realize any farther than the Vyāvahārika state assuming that they have a palatable life, assuming that they have an unsuitable life, each reason and cure exists in the Vyāvahārika state, for example the condition of duality, the journey for the Pāramārthika (supernatural) state is only for the delight of a definitive disclosure, precisely practically equivalent to the connection between the Prāthibhāsika (obvious) and Vyāvahārika (exact) conditions, is the connection between the Vyāvahārika (experimental) and Pāramārthika (non-double) conditions.

The 'Avastha-traya,' the contention in view of the different domains of cognizance, is one of the essential delineations of Vedanta's association among observational and non-dual states. Arousing, dreaming, and profound rest are the three conditions of awareness. Faculties and psyches collaborate with the rest of the world in the wakening state, which is the course of the mill of the Vyāvahārika or exact state.

The faculties are quiet while dreaming, yet the brain is dynamic, building it similar to possess reality, which is much of the time a slanted rendition of the external world. As a result, the dreaming state looks like the Vyāvahārika condition. In profound dreamless rest, in any case, we are like we are dead. There is no inclusion of the faculties or the psyche. There is no understanding of time or space. There is no cognizant mindfulness. Notwithstanding this, the vibe of enlivening from profound rest is one of significant, unexplainable delight and happiness. Exhaustively, our main review of profound rest is that we had neither blissful nor unfortunate dreams.

This emotional examination of profound rest uncovers that a condition of is being other than the Vyāvahārika (experimental), and that anything that exists in this unique state likewise perseveres in the Vyāvahārika (exact) state, on the grounds that if not we wouldn't have the option to remember our encounters from when this state, in the event that all information must be known by a knower, on the off chance that all perceptions must be made by an eyewitness, then the experience of this condition of profound rest is additionally a consequence of a perception, presently then, at that point, there can't be an alternate spectator for the waking and dream states, and an alternate spectator for the profound rest state since there is coherence of memory, which is

a non-dynamic capability, so the dynamic spectator is one and only one, this is the way the Vyāvahārika (observational) is connected to the Pāramārthika (supernatural or non-double) state. Anyway, what does this viewer see while dozing? Neither merchandise from the rest of the world nor innovative mental manifestations are allowed. The spectator is gazing at 'itself' or, for additional solace, 'oneself'. In different terms, the dynamic onlooker is just reluctant, aware of and aware of itself, with nothing outer to it, for example non-double.

Gathering together this back to the top, the conditions, brief is equivalent to unbelievable; long-lasting is equals to genuine still hold for the relationship of Vyāvahārika (experimental) to Pāramārthika (supernatural), the non-double, self-existing, self-realizing eyewitness is available in the supernatural state without a trace of the faculties and the brain, and is likewise present in the exact state fundamental the faculties and the psyche, so this onlooker is more long-lasting than the faculties and the psyche, thus this spectator is more genuine than the faculties and the psyche, since the rest of the world is essentially a production of the faculties and the brain, this entire series suggests that the onlooker is the most genuine article that exists.

Presently the inquiry emerges, how might we simply say that the substantial and material world is just a production of the faculties and the brain? we see things firmly consistently, indeed, we see the material world in the observational state, we are not in the supernatural state when we see the world, similarly as the silver in the shell is completely genuinely the length of we don't draw nearer and figure out reality, similarly, the experimental world is totally truly the same length as we don't encounter the supernatural state, when we do, then our viewpoint transforms, we can then control and equilibrium our guilty pleasure and drenching in both the exact (Vyāvahārika) and the supernatural (Pāramārthika) states.

Rāmānuja perspective on Brahman

Rāmānujā's philosophy is referred to as qualified non-dualism. According to Rāmānuja Brahman is the greatest Being who has created the universe, rules it, and sustains it, who is without flaws, without evil, who is all-knowing, whose will is perfect, and who is the source of all truths. As a result, Brahman is the same as God.

God, Rāmānuja According to, possesses a divine body. God is referred to as the universe's creator, preserver, and destroyer. He carries the power and mercy emblem. Vasudeva is another name for him. He is constructed entirely of sattva.

God's attributes, such as knowledge, omnipotence, and benevolence, are seen as infinite and limitless. God is regarded as a knowledge given to the ignorant. God is also regarded as power to the powerless. God is also regarded as an immanent self. He is regarded as 'Antaryami'. He is also regarded as supreme. He is also regarded as a transcendental personal lord. He is also regarded as Vasudeva. He is regarded as the destroyer of this universe. He also protects the good. He punishes the wicked person. He restores dharma. He also takes the form of the holy idols. According to Rāmānuja, Brahman is the greatest being and the immanent inner controller (Antaryami). In their ideal forms, attributes are independent of god. God is the Saguna for Rāmānuja because of this.

Concept of Saguna Brahman

Rāmānuja believes that Brahman is Saguna, or with qualities, due to the circumstance that even trying to define the notion of a Nirguna Brahman is conveying attributes, making Brahman is Saguna Brahman.

Rāmānuja's concept of God, has many points of importance. He says that God is acknowledged with the absolute as Brahman, God stands for the whole universe. God is viewed only through two stages as cause and as effect. It has been said that God remains as the cause during the state of dissolution.

It has been said that God is the Centre of the universe. The subtle matter becomes gross during the state of creation. The former is known as the casual state of Brahman, while the second is known as the consequence state of Brahman. According to Rāmānuja, God is considered the immanent intrinsic controller. God is regarded as having the ideal personality. It is devoid of all flaws and possesses only all advantages.

Difference between Śaṅkara Brahman and Rāmānuja Brahman

Śaṅkara describes, Brahman is the transcendental reality and Īśvara is only an empirical reality. Thus Śaṅkara postulates a distinction between Brahman and Īśvara. But According to Rāmānuja, Brahman and Īśvara are one. But According to Rāmānuja, Brahman and Īśvara are one. According to Śaṅkara, Brahman is lacking of qualities; however, Rāmānuja interprets this lack of attributes in the sense that Brahman does not possess any impure attributes originating in Prakṛti, but does possess other attributes.

According to Rāmānuja, Brahman is the same as Īśvara or (God), while Śaṅkara believes that Brahman has no qualities, Rāmānuja believes that Brahman has specific qualities, Śaṅkara held the view that there are two aspects to Brahman, the higher form Nirguna, which is abstract, impersonal and devoid of all qualities and the lower or provisional Saguna form which is personal and possessed of qualities also known as Īśvara.

Rāmānuja refuted this view and said that Brahman is one only known as Nārāyaṇa the ground of being and is characterized by qualities or guna of compassion, loving kindness, accessibility etc. to a degree that they were inconceivable by the human mind and it is in this sense that Brahman is Nirguna.

According to Śaṅkara, the universe is māyā, which is illusory and a superimposition of the Brahman, and the jīva is the replication of this Brahman. Rāmānuja believed that the jīvas distinct states of consciousness and the world i.e., Matter are the manifestations or ‘bodies’ of God. Rāmānuja’s Philosophy is Viśiṣṭādvaita, while Śaṅkara’s Philosophy is Advaita In terms of similarities, both agree on non-dualism, i.e. Advaita is opposite of Dvaita, where Dvaita means dualism and Advaita means non-dualism The Paramātmā, Supreme one and Jivātmā or self are both the same and not separate in this sense. This is the primary similarity between Advaita and Viśiṣṭādvaita.

The primary distinction between these two philosophies is that Viśiṣṭādvaita' discusses Paramātmā Supreme attributes that cannot be linked to Jivātmā Self. The Supreme has every characteristic known and undiscovered, but the Jivātmā does not. In Advaita, there is no distinction between the Supreme and the Self.

The main difference between these two philosophies is that Viśiṣṭādvaita' talks about the qualities of Paramātmā Supreme, which cannot be attributed to Jivātmā Soul. The Supreme has multiple and every quality known and unknown but the Jivātmā cannot. Whereas in Advaita there is no separation between the Supreme and the Self.

According to Śaṅkara, 'Jivātmā is Brahman,' and when it realizes this, it will be free of the cycles of birth and death. In other words, According to the Śaṅkara school of thought, jivātmā and paramātmā are not separate. This is why Advaita is the name given to this school of thought non-dualism. Without a doubt, Rāmānuja distinguishes between jivātmā and paramātmā. They are, nonetheless, closely related.

Jivātmā is not only guided by parāmatmā, but also lives in Antaryāmī. Just as 'jivātmā' is the indweller of this physical body, 'paramātmā' is the indweller of every jivātmā. That is why this school of thinking is known as 'Viśiṣṭādvaita' qualified non-dualism. Just as the physical body and self are regarded as a "one entity" when they are united, so are jivātmā and paramātmā. However, they are two 'separate' things that are too intimately associated to be called single.

Neo -Vedānta

British reign in India resulted in significant changes in India's economic and social life, and social reformers in India began to look out for principles such as humanitarianism and inclusion in primitive scriptures and Philosophy. This eventually led to the introduction of the Advaita Vedānta Philosophy in order to establish a new India. Because the condition of India at the time was founded in a severe caste system, poor status of women, denial of social dignity and education, and distressed with 'Sati,' the Vedāntists of this period had to take up social awakening in addition to the spiritual teachings. Scholars and Vedānta preceptors who created creative and practical adaptations of the old Vedānta to the modern age are known as Neo-Vedāntists, and this period is recognized as the Vedānta period.

Neo-Vedānta is simply conventional Vedānta interpreted in terms of modern thought and applied in everyday activities. i.e. emphasizing the traditional vedānta in the present day but different from the classical vedānta, neo Vedānta Philosophy the ancient ideas which are derived from the Upanishads are re-interpreted but this re-interpretation gives rise to certain new notions as well. In this regard, it is to be said that Aurobindo is one of the neo-vedāntin or contemporary Indian thinkers whose work has been inspired by Vedānta Philosophy and has applied its theory in practical life for human welfare. Not only Aurobindo but also Vivekānanda, Ramakrishna Paramahansa, Dayananda Sarasvati, Narayana guru, Ramana Maharshi, etc. and social reformers such as Raja Ram Mohan Roy, Mahatma Gandhi, and Rabindranath Tagore helps reduce the risk in overcoming their flaws and living a good life. Many socio-religious groups and missionaries have grown up to educate people about their religion and cultural rights. These missionaries sought not only spiritual but also national awakening. Some of the important among them are Brahma Samaj and Ramakrishna Mission etc.

It is seen in contemporary Indian Philosophy that it is concerned with these worldly values but that beginning does not mean that it only gives emphasis towards empirical values. It is reconciliation between spiritual as well as empirical values which is significant in neo Vedānta Philosophy. Neo-vedāntic philosophy gives meaning to life and considers it as an important phase of the procedure of spiritual growth. They give importance even to the sufferings of life that it is from side to side this suffering that human life gets its significance. Unlike the traditional Vedāntin thinkers they not only say the aim of Philosophy is to attain self-determination from suffering in the transcendental sense i.e., moksha but they also talk about the possibility of modifying human suffering in this world itself.

Moreover, as B.K. Lal has pointed out the difference between the concern of Philosophy and the model of philosophical thinking. They give importance to the existing individual living in this life, though at the same time they speak about the recovery of both the individual and of the race. This world is the only field for act and the body is the shrine of the divine and as such the body. Mind and sense organs are not to be killed but are to be perfected for spiritual growth. For neo- Vedāntic Philosophy, Philosophy is a way of perceiving things.

Philosophical knowledge enables one to cultivate an attitude which makes one see things in a different way i.e., the philosophical knowledge enables one to appreciate the real value of things. This makes man realize the unity among all which ultimately diminishes the feeling of separateness or ego. They admit that the senses and the intellect have their own roles to perform but they cannot help to realize the reality directly. However, by continuous and well-organized practice, one is able to aggravate the powers of the mind and as such can lead to the super conscious state of the mind where the intuitive insight into reality because the capacity of upgrading the level of the mind is intrinsically existing in every individual.

Conferring to the neo-vedāntic viewpoint, freedom is a notion of metaphysics or existence. Man's true nature, which is freedom, is not understood due to certain obstacles, or it can be said that ignorance prevents us from reaching our ultimate potential. Once ignorance is removed, the ideal of fully manifested freedom can become reality. According to the neo-Vedāntins, Philosophy is not a way to escape life, but rather an attempt to understand the very nature of it. That's why they insist on saying a man can still live life even after he realizes the truth in order to help others realize it as well.

The Neo-Vedāntin philosophers also try to reduce the abstraction of notions such as karma, rebirth, immortality, etc., for the ancient Indian thinkers, these concepts are very much abstract but the neo-vedāntin philosophers try to relate these notions to actual life and existence and also show the possibility of experiencing the immortality even in this life itself. Furthermore, the contemporary Indian thinkers popularize the humanistic attitude in the sense that it is a way of inspecting things by relating them to man's concern and as such putting full faith on man himself to realize the reality. This kind of humanism is positivistic, secular and this is experienced in its point of view. It is possible to say that this contemporary Indian Philosophy aims to create a balance between the wisdom of scholars and commoners' wisdom.

To make further elaboration to this understanding of Brahman in the classical period of Vedānta and in particular with, Śaṅkara I want to make contrast with one of the well-known Neo- Vedāntic Philosopher Aurobindo.

Sri Aurobindo perspective on Sat-chit-Ānanda (Brahman)

Sri Aurobindo gives us a sense of the meaning of 'Brahman. It is the highest, and this highest is all; there is nothing beyond it, and nothing else exists. Knowing it is knowing the ultimate, and knowing the ultimate is knowing all. Because it is the beginning and source of all things, and also it is the support and constituent of all things, it is the secret, that explains the secret of everything else, and moreover it is the sum and end of all things, all else amounts to it and is explained by it achieves the sense of its own existence by throwing itself into it, this is Brahman.

According to Sri Aurobindo's translation of the Taittiriya Upanishad, the perceiver of Brahman reaches that which is supreme, this is that versus which was spoken, truth, knowledge, infinity the Brahman, and he who knows the confidentiality of supreme, appreciates all preferences alongside the sensible Brahman.

Aurobindo's basic Advaitism advocates the solidarity of the outright Brahman deprived of preventing reality from getting the universe. Aurobindo would contradict Śaṅkara's, where he keeps the fact from getting the world, likewise fit for making both the outright and the universe. Indisputably the, as indicated by his fundamental viewpoint, is both being and becoming, one and many, boundless and limited, and these things simultaneously. Individual, general, and otherworldly insights are totally contained in the outright. The three perspectives are interrelated, and God is interconnection between of them.

Aurobindo makes sense of that the universe is a sign of a limitless and everlasting all-presence, and the heavenly being stays in all that is, we most definitely are that in our self, in our own most profound being, our spirit, the mystery inhabiting intuitive substance, is a part of the heavenly cognizance and pith. Aurobindo makes sense of that Brahman is describable neither by our contradictions, neti, for we can't restrict it by saying, it isn't this, it isn't so much that that, nor besides our certifications, for we can't fix it by saying it is this, that's what it is, iti.

Then, what is the Brahman in the Śaṅkara's Philosophy which explains it as the driving force? How does Śaṅkara differ in explaining the concept of Brahman from his earlier thinkers? How does the concept of Māyā support his arguments? What makes sense of Śaṅkara's understanding of Concept of Liberation? To have a better understanding of all these queries I would like to focus on Śaṅkara's Philosophy in my next chapter.

CHAPTER 2

Śaṅkara's Advaita Vedānta

In this chapter, I would like to go with what are the main arguments of Śaṅkara's Philosophy, and his contributions to 'why the notion of non-dualistic Reality (Brahman) is such a central theme for his Philosophy?' And how the 'Theory of Māyā' is to believe that the world of appearances is the real world. How do the Māyā and Brahman relate with each other? What are the *Pañcakōṣa* (the five sheaths) and how are they related to the consciousness of Śaṅkara? Śaṅkara's notion of self-realization and his understanding of Liberation?

There were philosophers even before and after Śaṅkara in Advaita tradition, but when it starts to speak about Advaita, the first name that comes into discussions is none other than that of the most renowned Indian Philosopher Śaṅkara. It is because of the glory and popularity of his vast Philosophy, i.e., Advaita Vedānta. His philosophies are both reflective and critical thinking of the ancient Indian philosophical system. Śaṅkara is one of the most excellent philosophers the world has ever seen. He is the person who constructed the Advaita tradition as it seems now.

Introducing Vedānta

Upanishad is known as the essence of Veda hence it is called Vedānta³ the term Upanishad is originated from 'shad' denotes 'to sit near' and 'Upani' means by (formally) determinately both word Upanishad means, nearby guru who loosens all doubts and determination to all ignorance. It expresses eternal truths, hence they cannot be related to any specific period. it is being said that there are more than 108 Upanishads, only 11 Upanishads are considered principal Upanishads, on which Śaṅkara wrote commentaries they are *Aitarēya Upaniṣad*, *Bṛhadāraṇyaka Upaniṣad*, *Candōgya Upaniṣad*, *īśa Upaniṣad*, *kēna Upaniṣad*, *kaṭha Upaniṣad*, *Muṇḍaka Upaniṣad*, *Māṇḍukya Upaniṣad*, *Praśna Upaniṣad*, *śvētāśvatara upaniṣad*, *Taittirīya Upaniṣa*.

³ Vedānta nama upaniṣad pramanam, tadupakarinee sariraka sutradeeni ca"- Vedāntasara verse.3

Among the six theistic philosophies of India, the last is called the *Uttaramīmāṃsā* or Vedānta. The *vedas* are divided into two which are the *Karma-Kāṇḍa* and the *jñāna-kāṇḍa*. *jñāna-kāṇḍa* is embodied in the Upanishads and is called Vedānta. It comprises not only the Vedas themselves but also the entire body of literature that explains and elaborates their teachings until the present day.

Vedānta Philosophy has been the most influential tradition in the history of Indian Philosophy. Vedānta also means supreme knowledge of Vedas. According to the *Vedāntasāra of Sadānanda* ‘वेदान्तो नामोपनिषद् प्रमाणं तदुपकारीणि शारीरक सूत्रादीनि च ।’⁴ Vedānta is the source of the upanishad as well as the *Sariraka-Sūtras (Brahma Sūtras)* and other books that support in the precise descriptive of its meaning Bhagavad Gita also called *Prasthānatrayī*.

The Upanishad, the Brahma Sūtras and the Bhagavad-Gita called *Prasthānatrayī* are the primary works of Vedānta. The *Prasthānatrayī* means sources and refers to the three established texts, especially those of the Vedānta schools. It comprises of

- (1) Upanishads, known as Śruti Prasthāna
- (2) Brahma Sūtras, known as ‘Nyāya Prasthāna,
- (3) Bhagavad-Gita, known as ‘Smṛti Prasthāna.

‘The Brahma Sūtras composed by Bādarāyaṇa, likely sometime between 200 BC to 200AD, this is considered as the fundamental texts of the Vedānta. The Brahma Sūtras comprises of 555 verses or sutras in total of four chapters, it also referred as the Vedānta sutra and the other title for Brahma Sūtras is *Sariraka Sūtras*.’⁵ *Sariraka* means what exists in the body, *Sarira* or the self. Bādarāyaṇa is also called Vyāsa he was the guru of Jaimini. Jaimini is composed of the Mīmāṃsā Sūtras. The Bhagavad-Gita means ‘song of the Lord’. It comprises of 18 chapters and 700 verses. And it is part of the Mahabhārata (*visma parba*). The Upanishads can be dealt with the essence of Brahman concerning the universe and the individual being, the nature of the *jīvātmā*, the doctrine of karma, and means of emancipation from the bonds of karma and ultimately the liberation or *Mokṣa*.

⁴ Sadananda, *Vedāntasara* verse 3, Advaita Ashrama, Mayavati, Almora, Himalayas, 1931

⁵ Bhagavad-Gita-chapter 2, verse-13

Six Schools of Vedānta

There are six systems of Vedānta Philosophy or the six promenades teachers

Śaṅkara (Advaita Vedānta)

Rāmānuja (Viśiṣṭādvaita)

Madhvācārya (Dvaitavāda)

Vallabhācārya (Suddha Advaitavāda)

Nimbārkaśācārya (Dvaita Advaitavāda)

Sri Caitanya (Acintyābheda)

Now we are going to discuss them one after another.

Rāmānujā Viśiṣṭādvaita:

Rāmānuja (1017-1137), he has studied Vedānta under yadava prakasa at Kanjeevaram. He wrote Sri Bhāṣya, Gita Bhāṣya, Vedāntasara, Vedānta dipa, Gadyatrayam, and Vedānta sangraha. Etc. He has built several temples and transformed countless people to Vaishnavism. Viśiṣṭādvaita means Advaita with uniqueness and qualifications. It is non- dualism of qualified characterized by multiplicity. Rāmānujā categorizes three characters are as true and ultimate, those are matter (achit), self (chit), and god (Īśvara). Rāmānujā's attempts to reconcile the personal theism with absolutism this acquired three main positions, Vaiṣṇavism, Śaivism, and Śāktism.

Among them there are four sects,

Sri Saṃpradāya of Rāmānujā

Brahma Saṃpradāya of Madhāva

Rudra Saṃpradāya of Vallabha

Sanaka Saṃpradāya of Nimbārka.

There are three types of distinction generally distinguished by the Vedānta

Heterogeneous distinction (Vijātiyabheda)

Homogeneous distinction (Sajātiya Bheda)

Internal distinction (Svagata Bheda)

Madhvacharya (Dvaitavāda)

He has been known as Ānandatirtha or Purnaprājñā. He has written 37 works, important commentary has been written by him. He is supporter of dualism and criticized Shankara and Buddhist shunyavada with the help of Vedanta philosophy, and also he claims on five pronounced distinctions (pancha-bheda) the difference between god and individual being, god and matter, individual soul and matter, oneself to another self, one material thing to another thing.

Vallabhacārya (ShuddhAdvaita Vāda)

Vallabhacārya (ShuddhAdvaita Vāda) was born in 1479. A Telugu Brahmana tradition says he established the ideas of Vaiṣṇavism. His idea is known as shuddhadvaita. He authored the Anubhshya and Subodhini commentaries on the Brahma Sutras and the Bhagadvigita, he devoted to Māyā is nothing more than a manifestation of the power of isvara, which is not only the creator but also the cosmos itself, he claims that the world of Māyā is not considered as being illusory.

Nimbarka (DvaitAdvaitavāda)

He is a Telugu Brahmin, nimbarka philosophical doctrine is known as the dvaitadvaita vāda. According to him, Brahman is possessed of dual nature. Brahman is Advaita, dvaita, nirguna and saguna. Nimbarka is the author of Vedānta parijat (commentary on Brahma Sūtras) that asserts that there are three different types of existence: chit, achit, and vara. Cit and acit are distinct from Īśvara in that they possess qualities (guna) and aptitudes (swabhva) that aren't present in Īśvara. Brahman, the chit, and the acit are said to be three similarly existent and co-eternal realities by Nimbarka. The controller (niyantra), the enjoyer (cit), and the being enjoyed (acit) are all aspects of Brahman.

Sri Chaitanya- Acintya Bhedabheda:

He belongs to the 15 century AD. He was regarded as the teacher of (Gaudiya) Vaiṣṇavism. According to this doctrine, Brahman is different and indifferent and unthinkable. Achintya Bheda tattva reconciles the mystery that God is simultaneously one with and different from his creation. He also said that liberation can only be attained through Bhakti.

An overview of Advaita Vedānta

'Advaita' is a fusion of two Sanskrit terms 'a' means none and 'Advaita' which means duality means non-dual. The world is the state of duality. Everything in this world comes in pairs of opposites like male and female, black & white, good and bad, short and tall, and so on. So transcending (Space and time) the pairs of opposites is said to be Advaita. Advaita Philosophy talks about how in the ultimate state of truth, the experience and the experiencer merged. There are no two, there is only one. We can't really say one because one implies two therefore they called it non dual, i.e., Advaita. The specified aim of Advaita is to know the actuality of Brahman.

Advaita Vedānta is ancient school of thought of Vedānta, It provides a unified understanding of the Upanishads' overall meaning and provides scriptural support for the idea of the non-duality of Ātman and Brahman. Advaita means one and only one reality accepting this view that Brahman is one and only one reality. While all the things seen in this world are only a mere appearance of it.

“A gold chain is a gold ring that appears because of their different forms in different shapes and sizes but it is made of a single metal that is gold, Advaita (not- two) refers to the recognition that the true self, Ātman, is the same as the highest reality Brahman.”⁶ By attaining vidyā understanding of the characteristics of Ātman and Brahman, followers seek to achieve liberation. This freedom requires extensive training and preparation under the direction of a guru.

⁶ Ayam Ātma Brahma - Mandukya Upanishad 1.2

“Śaṅkara is the prominent teacher of Advaita Vedānta, traditions say that GaudaPāda was the teacher of GovindaPāda and GovindaPāda was the teacher of Śaṅkara, and Śaṅkara's grand- guru was GaudaPāda who described Ajativāda, therefore Ajativāda is the fundamental philosophical doctrine of Advaita Vedānta, According to GaudaPāda, the absolute is not Aja,”⁷ the empirical world of appearance is thought to be false and not absolutely true because it is unborn and eternal.

Advaita Vedānta is a sub-school within the Vedānta. What does Advaita Vedānta teach? In essence, Advaita Vedānta is a description of the relationship between you, the world, and Brahman. The central teaching of Advaita Vedānta is that you are Brahman. That you're true self is divine, what does this mean? What do they mean by the true self? What is the meaning of Brahman? The self or Ātman is not your body, your mind, or your intellect. Ātman is pure consciousness that illuminates the mind but for Ātman or consciousness, you would not be able to experience life and this world your true self is Ātman or consciousness.

How does Advaita Vedānta describe Brahman? Advaita Vedānta says that there is a fundamental reality called Brahman. It is from Brahman that everything arises. Brahman is the sub-stratum, it is the fundamental reality. Brahman is without intent or purpose it just is. Brahman is indescribable, it lies beyond the worlds, names and forms, and also beyond space, time, and it is pure existence itself.

The *Mahāvākyas* of the Upanishads proclaim this truth- art, this consciousness is Brahman. They entirely declare that the same truth is divine. How can we understand this? Advaita Vedānta says that there are many temporary or secondary existences.

People come and people go, things come and things go but there is the only reality that is limitless and timeless that is Brahman. Everything is you, I, tree, birds, rock, and stars are but waves that rise and fade in the ocean of consciousness, so the questions naturally arise, if there is only one then why do we see many? The world contains many objects that appear separate and distinct from each other in space, time, and causality because these objects appear separate. Although they are

⁷ Swami Vireswarananda, *Brahma-sūtra* According to Śaṅkara, Advaita Ashrama, Mayavati, Champawat, Uttarakhand, Himalayas, p.113

all reality the same thing because of Māyā. How can we apply this in our daily lives? This truth can set us free from the sorrows of life and it can enhance the joy of living.

We begin to see our existence in a new border context. We begin to see our fears and worries as temporary. We begin to see the world as one question ceases in our minds, restlessness is replaced by calm. We become peace itself. How can we practice this truth? Advaita Vedānta asks you to not identify yourself with your body, mind, and intellect. You are not your body. You are not your mind. Neither you nor your intellect. You are an existence. You are the consciousness that shines through the mind. You are peace itself. Those who grasp and live this are called enlightened beings. They live full lives but are always aware of the transient nature of human life. They see an indivisible oneness in all things.

The impact of Advaita Vedānta in Indian society

Advaita is not only the Matter of Vedic literature but it is also influenced by our local literature such, Advaita Philosophy is being adopted by people of Odisha as *Mahimā Mārga* or *Mahimā dharma* which is taught by Bhima Bhoi.

Mahimā Mārga:

Mahimā dharma or *Alekha dharma*,⁸ which is still practiced in Odisha. 'Mahimā Gosain' is the chief founder of this *Mahimā dharma*. The works of Bhima Bhoi, the blind tribal poet, revealed the philosophical significance and essence of this new *Mārga* or dharma. Despite his humble beginnings, Bhimabhoi made a significant contribution to Odia literature. His humble beginnings, Bhimabhoi made an important contribution to Odia literature. *Mahimā Mārga* teaches belief in a single God, *Param Brahma* or the supreme self who is the formless and omnipresent name "Alekha."

The notion of Brahma or ultimate no-dual of the Upanishads represents the fundamental thought in Mahim Dharma, which is also known as 'Satya Sanatan Mahim Dharma', the philosophical truth based on which it is founded refers to the absolute truth is one and the only one, the human mind has worshipped the one as manifested in many through the ages, but the true worship is, in the

⁸ First appeared in the early nineteenth century in Odisha.

words of Bhima Bhoi, to come down to evolve from many to one and only one, the stem separates from the branches.

The *Suti-cintamani* and the *Mahimā-vinoda* are two of his most important works. All religions, according to Bhima Bhoi, eventually return to the non-dual principle. This non-dual supreme reality, which is one and indeterminable, is recognized by all. According to him, the divine exists beyond all intelligent limits, beyond life and death, and beyond the universe's twenty-one regions. The supreme Brahman is *Anadi*, *Niranjana*, *Alekha*, and *avyakta*. "*Mahimā*" is another name for the indescribability of the supreme reality. Bhīma Bhoi claims

“The tongue is powerless to describe you. Your strides cannot be caught by the eyes, hence you bear the name of *Mahimā*, which extends beyond all bounds. The path of *Māyā* seems to speak of him in more than one way. But oh, mind, know Brahman to be the only *Mahimā*.”⁹

Bhima Bhoi sees reality differently than Buddhists, with whom he is usually associated by odia critics and writers, by claiming that the supreme Brahman is the center of all worlds and the controller of all beings. The world, he claims, cannot exist unless it is determined by the supreme reality. Because of divine command, everything in this world exists.

"Unless the divine command is given, even a piece of wood will not move" (*Ājñā*). All of nature must obey his *Ājñā*: the seven seas, the nine worlds, and the nine lakhs of stars are all moved by the *Ājñā*, the divine will."¹⁰

The *Mahimā* order is a monistic, monastic order with a large following in Odisha. The mahimites' writings are thought-provoking and impressive. The order is divided into three groups of monks, each representing one of the three stages of religious initiation. The vairagya, अपरा सन्यासिन, and para sannyasins are the three types of sannyasins. This religion places a high value on the 'guru,' who is regarded as the supreme reality itself. Guru Brahman is the name given to Para Brahman. The main goal of this religion is to eliminate the concepts of 'I' and 'mine' and to merge the individual existence with the supreme reality. Scheduled on the fourteenth day of the second fortnight of the month of magha (January to February), *Mahimā Gosain* teaches his religion, this day is celebrated every year as guru- Purnima by his followers at joranda gadi in the Odisha district

⁹ Bhima,Bhoi,Stuti chintamani, 20th boli (odia luggage book) publisher, dharmagrantha store,cuttack.

¹⁰ Bhima bhoi ,Stuti chintamani 39th boli(odia linge book)

of Dhenkanal. After Bhimo Bhoi, the most popular poet in the *Mahimā* order is Jayakrishna or Jayadeva. Bisvananath baba, a well-known sannyasin of this sect, has recently spread the *Mahimā* religion and its teachings throughout Odisha.

It has previously been suggested that many religions are attempting to return to their base, which is essentially one and non-dual. *Mahimā dharma*, no matter how local it is in its origin and spread, has a similar tendency to visualize such a reality. "*Mahimā*" is another name for the supreme reality's indescribability. What the Upanishads described negatively, we understood in a new dimension through the concept of *Mahimā*. This represents a devotional attitude, an approach to reality that is beyond all attributes. As a result, it has its own universe theory. It ascribes creation to this attribute less reality, as opposed to the dualist conceptions of *Shankya* or some *tantras*. This divine *Mahimā* reflects itself and moves the created universe. In many places, Bhimabhoi refers to intuition as the path to god realization. The direct or immediate awareness of reality is referred to as intuition. For him, merely understanding-based jnana cannot be effective in liberating a person. He claims

"God without a form will save me through a path devoid of all lower *Sāadhanā*, I have kept contemplating on him, contemplating on him within me and reaching him through intuition. Think of him only through the power of intuition." ¹¹

Some have attempted to conflate the *Mahimā* religion with Buddhism, but the two are never the same. For mathematics, the ideal of praying to the non-dual Brahman, the supreme god, is a prescribed path to liberation. It discusses meditation on the formless and prescribes methods for acquiring knowledge of the formless Brahman. Buddhism is devoid of deities. And the concept of surrender is unknown in any Buddhist school. More specifically, followers of *Mahimā* believe in the eternal, unchangeable, and immutable being who is the universe's creator, sustainer, and preserver. He is adorned with names like *Alekha*, *Anakara*, and *Anadi*, which all refer to the Advaitic approach to reality.

The *Mahimā* principle is based on the Vedas and Upanishads. Scholars believe that this could be a Neo-Vedānta movement. In summary, the *Mahimā* cult is a recurrence of the Vedāntic gesture and an Odisha supporter of the reform movement within the Sanātana tradition.

¹¹ Bhima, Bhoi, Stuti chintamani, 58 boli (odia luggage book) publisher, dharmagrantha store, cuttack.

Non dualism principle in Mahimā Mārga.

The *Mahimā Mārga* believes in pure Non-Dualism. *Alekha*, according to it, is unique and unparalleled. He is all-powerful, all-knowing, and all-present. He is the supreme soul and the creator of the universe. He is also formless (*Nirākāra*), inexpressible (*Avyakta*), without a body (*Adeha*), nameless (*Anama*), and emotionless (*Nirvikāra*), in addition to being the supreme God (Paramesvara). He is present everywhere, from the insect to the man. His motto is equality, and he maintains a good attitude over everyone. *Mahimā Gosain's* teachings place a high value on the role of the teacher or guru. A teacher or Guru can point you in the right direction. Dharma practice is meaningless without him. He has the ability to point a disciple in the right direction and guide him to liberation or eternal life. Bhima Bhoi has explained that without *Mahimā Gosain's* grace, he would not have realized *Alekha* (God). As a result, Guru is a prominent figure among the Advaita guru.

The Ultimate aim of Advaita Vedānta

The main objective of all human existence is liberation from suffering, which is the state of harmony (peace). Now the question is, what is peace? Peace is everything, peace is silence, unconditional love, pure consciousness, creation is born of peace and the play of life is peace. When we are peaceful we can think we can balance rationality and emotionality through peace as well. Nowadays we are not in a peaceful state because we are unhappy, we are unhappy because of our desire. In the end, the desire results into anger, anger results into delusion, and delusion results into confusion, therefore Advaita Vedānta is the way to peace.

The ultimate objective of human existence is freedom (*mokṣa*). As a part of Indian Philosophy, *mokṣa* is regarded as the highest form of human achievement. It was viewed as the incomparable worth of human existence. In Indian custom, the four points of human existence are usually regarded as the following: *Dharma, Artha, Kāma and Mokṣa*. The initial three are the upsides of everyday life which help to understand the last one, *mokṣa*, which has a place with supernatural experiences.

The Philosophy of Advaita Vedānta transcends mere thought and embraces a way of life. Vedānta indeed is not a dogma, but is a constant 'self-analysis'. By saying, 'freedom is oneself,' Vedānta gives man the greatest chance to realize his individual liberty. In truth, 'freedom' cannot be old or modern, it is the reality. The wisdom that is Vedānta, which holds the key to such a vision cannot be outdated or irrelevant to any people or period. The Vedāntic outlook is symbolic of the most universal, theoretical, or practical, which makes for the consolidation of life in its most meaningful sense and calls for the dignity of personality as basic, tenet-like reality. Vedānta tells us life has value against death, good living has value against bad and cruel living, peace and harmony have value against violence. Universal life has value against narrow domestic life and divine life has value against animal life. This is the technique of consolidation Vedānta would tell us, we adopt in all ethical solutions.

In India, metaphysics is as old as Indian thought itself. The Rig Veda is considered to be the oldest literary composition, it flourishes in metaphysical concepts. There has been a tremendous development in metaphysical thinking in India. This one has undergone various stages, there has been remarkable progress, through many intermediary stages, from the gross materialism of *Cārvāka* to the absolute idealism of Advaita Vedānta.

The different systems of Indian Philosophy may be classified in various ways that are ethical, religious and metaphysical. Ethically, there have been only two traditions in India, i.e. hedonistic and spiritualistic. The former is represented by the *Cārvāka*, the latter by all other systems of Indian Philosophy. Initially, it has been considering worldly pleasure as the higher ideal of human life, the latter believe in liberation as '*the summum bonum* of human being's life.'

Tradition of Ācharya's in Advaita Vedānta

In order to understand what genuinely existed before the contribution of Śaṅkara to Vedānta Philosophy, we need to very quickly look at the Philosophy's past records as a basis for a comparison.

In Indian Philosophy, schools can be classified according to their belief or disbelief in the legitimacy of Vedas, Cārvāka, Jainism, and Buddhism are heterodox (*nastika*) as they reject the authority of the Vedas. On the other hand, Nyaya, Vaisesika, Sankhya, yoga, Mīmāṃsā, and Vedānta are orthodox (*astika*), they accept as the authority of the Vedas. The orthodox and heterodox systems of Indian Philosophy are divided into two categories. Among the six orthodox systems of Indian Philosophy, the final one is referred to as 'Uttara Mīmāṃsā or Vedānta, means the ending part of the Veda. The Vedas are differentiated into two parts *Karma-Kāṇḍa* (the part of action) and the *jñāna-kāṇḍa* (the part of knowledge). Vedānta is the embodiment of *jñāna-kāṇḍa* found inside the Upanishads. The nuance of Vedānta is *Prasthānatrayī*.

Advaita, Viśiṣṭādvaita, Dvaita, ShuddhAdvaita, and Dvaitadvaita are some of the unique sub-disciplines of Vedānta. There is great encouragement in the fact that these kinds of unique systems represent Indians' way of life and their history. Philosophical viewpoints differ, they all assert their integrity and honesty in the direction of Upanishadic knowledge, and therefore their greatest efforts aren't enough to break away from the legacy of Indian Philosophy. By accepting the value of authenticity in every culture, this trend maintains the integrity of the Vedas.

Among these, Advaita Vedānta occupies a unique position. Śaṅkara became the personification of the Advaita Vedānta principle, providing it a wealthy luster of nobility. It is the essence of Vedānta, and its Philosophy has been acknowledged throughout the Ramāyāna, Mahabharata, Brahma Sūtras and Purānas, although it appears as a separated, well-systematized, and secure system of explanation, best after Śaṅkara.

There are different names for Vedānta in varied cultures, but most commonly the term is understood to mean Advaita Vedānta of Śaṅkara Vedānta, not Visistadvaita, ShuddhAdvaita, and DvaitAdvaita, in the true sense, since Śaṅkara is the originator of Advaita, while all of the other Ācaryas introduced their own variations and alterations to Śaṅkara's system.

It gives the outline to all five main schools of Vedānta. The important point is to demonstrate that Advaita is the source of inspiration for all subsequent ācaryas, including Rāmānujā, Nimbarka, Vallabha, Madhava, and Chitanya. Śaṅkaracharya is the founding father of the Advaita Vedānta therefore, we will look at how he has expanded the system of Advaita Vedānta.

Vedānta Philosophy stands for the Śaṅkara's system alone, due to the fact that no different Ācaryas have been born during that time. As a result, people had a full understanding of him. Because Śaṅkara became the best philosopher who had learned the Vedas, Upanishads, and Darshanas, if we follow the Philosophy of Śaṅkara properly, we will easily comprehend the Philosophy of other ācaryas.

The entire records of Advaita Vedānta from the Upanishads onwards can be divided into three periods,

Pre-Śaṅkara

Śaṅkara

Post -Śaṅkara

Now we are going to discuss one by one

The period before Śaṅkara will be called early Vedānta Philosophy or Pre-Śaṅkara period.

“According to R.D.Ranade, the Upanishads hold a particularly special place in Indian theology and philosophy, the impact of the upanishads are so deep in our life that even in the twenty first century, today, though we are oriented by western civilization and western culture, supported by modern science and technology, we the people of India are able to solve any difficult problem in our intellectual journey with the help of upanishadic literature,”¹², the Upanishad are capable of

¹² Ramachandra dattatray ranade indian scholar – sain of Karnataka

giving us a view of reality, which would satisfy the scientific, the philosophic as well as the religion of man.

The tradition of Advaita Philosophy has preserved a verse, which gives the list of predecessors of Śaṅkara. According to it his predecessors and immediate successors are in the following order-

Nārāyaṇa

Brahmā (padmabhāva)

Viśiṣṭa

Śakti

Parāsāra

Vyāsa

Śuka

GaudaPāda

Govinda Pāda

Śaṅkara

PadmaPāda, Hastāmalaka, Trotaka, Sureśvara.

This list has two derivations: lineage and divine. The people from Nārāyaṇa to Śuka belong to one and the same family. Nārāyaṇa was both the father and teacher of Brahma who was again both the father and teacher of Viśiṣṭa. This succession of father teachers continued up to Śuka who did not marry at all. He accepted GaudaPāda as his scholar and started the tradition of *Samnyāsa*. Henceforth teachers of Advaita Philosophy were sannyasins. Śaṅkara secures this tradition by establishing four mutts and appointing a *Samnyāsin* disciple of his own at the pontificate of each mutt. These pontiffs were called *Jagadguru Śaṅkara* or Śaṅkara as they are called even now.

The people from Nārāyaṇa to Śuka were born before the age of kali. They are treated as immortal personages who teach the Philosophy of Advaita in every age. All these pre-Śaṅkara teachers of Advaita Vedānta the name of Vyāsa is most important, he is identified with Badarayana, the author of Brahma Sūtra. He is called the Sutra Kara or systematize of Advaita Vedānta.

The Advaita tradition thus gives us only two pre Śaṅkara works of Advaita Vedānta, the Brahma-sūtras of Bādarāyaṇa and Agamasāstra of Gaudapāda. In fact, the systematic studies into Advaita Vedānta were started by and after the composition of the Brahma Sūtra, it is called Śruti, Smṛt, purana and itihāsa. We may call them pre- logical sources or scriptural sources of Vedānta.

Bādarāyaṇa

All of these pre- Śaṅkara teachers of Advaita Vedānta the name of Vyāsa are important. He is identified with Bādarāyaṇa, the author of the Brahma Sūtras. He is called the Sūtra Kāra or systematize of Advaita Vedānta. The Brahma Sūtras is an attempt to systematize the various stands of the Upanishad. It is also called Uttara Mīmāṃsā or end of the Veda's. The Brahma Sūtras Bhāṣya expounds the essential of Advaita Philosophy. The text is organized into four chapters. Chapters each have four parts (Pādas) and each sutra is divided into certain groups called Adhikāraṇa, According to Bādarāyaṇa. Śaṅkara also places great importance on the authority of the Vedas. All reasoning had to be in conformity with the Vedas. Bādarāyaṇa refutes the dualistic Philosophy of the Samkhya, for him the purusha and prakṛti are nothing but manifestations of a single reality. "Bādarāyaṇa believes that creation is due to the pure, stainless Brahman, even as heat belongs to fire, Brahman develops itself into the world without itself undergoing any change but he does not explain how."¹³

There have been several commentaries on the Brahma Sūtras, but Śaṅkara is said to be predominant. Śaṅkara Bhāṣya is also considered the oldest of the extant commentaries. Further, many Vedantins consider Śaṅkara's Bhāṣya to be an authority, since it provides the right understanding of the Vedānta sutra and many great Vedāntins belong to this school . In addition

¹³ Radhakrishnan, S. *Indian Philosophy* (new delhi.oxford up,2008) 406

to all this, his work as a piece of philosophical argumentation occupies a high rank. It is therefore not difficult to understand why Śaṅkara's Bhāṣya occupies such a central place in Vedānta Philosophy.

GaudaPāda

According to tradition, "GaudaPāda is the first teacher of Advaita Vedānta and Śaṅkaracarya's grand teacher, because in his commentary on Brahma Sūtras Bhāṣya he discusses certain Karikās, saying that they are the teachings of the teachers who understood Vedānta's tradition."¹⁴ GaudaPāda is the author of the Mandukya Karikā, The most significant work of GaudaPāda is the Karikā on Mandukya Upanishad. It is a work of Philosophy. The text of GaudaPāda Karikā is a systematic attempt to present an exposition of the Vedas and Upanishads as propounded by the *Gauda* School of Thought at the time. According to this understanding, there was a School of Advaita taught in North Bengal. According to this interpretation, the title "GaudaPāda Karikā" relates to the textual teaching of the *Gauda* School of Thought. The term 'Pāda' in this title refers to the work's four volumes (*Prakaranas*)¹⁵ It is suggested that later writers ignored this truth and instead proposed the existence of a person named GaudaPāda. Mahadevan adds to Dr. Walliser's observation that, whereas the latter commentators frequently refer to the text of Gaudapada Karikā, they are entirely quiet regarding the author himself. It is noted, for example, that while various Tibetan translations of Buddhist literature and the writings of GovindĀnanda, Snandagiri, and others mention Gaudapadiya Karikā, none of them specifically name one person as the creator of the text. GaudaPāda focuses well about three different stages of consciousness: waking, dreaming, and deep sleep. Buddhist philosophy has never investigated the dream or profound sleep states.

GaudaPāda is traditionally regarded as the first philosopher to offer a systematic exposition of Vedāntic Philosophy. With this traditional knowledge of GaudaPāda, one naturally begins to

¹⁴ Bhattacharya, op.cit, p.lxiii

¹⁵ Bhattacharya v, op.cit.iii. the Mandukya upanishad and the GaudaPāda Karikā: Indian Historical Quarterly, vol.i, 1925.

interpret and comprehend GaudaPāda's doctrine in a specific manner. The readings and analyses of GaudaPāda's Philosophy that we have come across seem to underline his thought's Vedāntic nature. Certainly, the language and concepts used by GaudaPāda are quite similar to those used by later Vedāntins. Similarly, GaudaPāda is frequently understood in light of Śaṅkara or Ānandagiri's commentary.

However, it appears that understanding GaudaPāda's text in this manner usually overlooks the actual character of his theory and reduces him to the role of a predecessor of later Vedāntic thought. GaudaPāda's book is sometimes read through the lens of Buddhist literature. As with Vedāntic interpretations, an attempt is made here to see GaudaPāda as a 'fellow traveler' of the Buddhists. Certain Karikās and parallels in GaudaPāda's book are highlighted as having a strong connection to Buddhist notions and ideas.

The question of whether GaudaPāda was influenced by Buddhism has been raised. Both of these perspectives, that GaudaPāda was either the predecessor of Vedānta or a Buddhist travel companion, appear to us to be one-sided. As previously said, philosophical inquiry should not be based on superficial resemblances. What is necessary is a non-committal comprehension of GaudaPāda's content. This understanding alone may provide us with the philosophical insight that GaudaPāda requires.

Now the tradition has gone to GovindaPāda ācharya.

GovindaPāda

Govinda Pāda ācharyas is known as guru of Śaṅkara. Śaṅkara met him in the caves of Omkareshwar. This cave still exists near the temple of famous jyotirlinga omkareshwar, on the bank of Narmada in Madhya Pradesh. Next we are going to describe Śaṅkara concept of māyā.

Meaning of Māyā

दुःखत्रयाभिघातात् जिज्ञासा तदपघातके हेतौ ।

दृष्टे साऽपार्था चेत् नैकान्तात्यन्ततोऽभावात् ।

To treat any type of disease, the cause of the disease must be known. It is well said that ‘prevention is better than cure,’ but to cure, the cause must also be known. The school of Indian Philosophy considers '*Duḥkha*' (suffering) to be a disease. Tapatraya refers to three types of suffering: *Adhidaivika*, *Ādhyātmika* and *Adivaitukiya*. We must understand the cause of sorrow. It is stated that desire is the cause of suffering, but what cause of this disease? The correct response is either lack of knowledge or *Avidyā*. We must invite *Duḥkha* in the hope of *sukha* or happiness, but we are ultimately on the path of suffering.

As a result, we must understand what ignorance is, how it works, and how it can be removed or destroyed. This ignorance, or *Avidyā*, is also known as *māyā*, and we will explore it through the lens of Advaita Vedānta.

The idea of *Māyā* is an important concept of the comprehension of the Advaita Darśana. Brahman is separated from everyone else and it is genuine, the world is *Miṭhyā* or illusion and the singular soul is not the same as Brahman. *Māyā* is neither genuine nor unbelievable, and both, it is neither undifferentiated, nor unique, nor both, and also it neither has parts nor is part less moreover nor both.

Māyā or *Avidyā* is definitely misapprehension or illusion. *Māyā* isn't simply an absence of data, yet in addition real erroneous information (*Miṭhyāchararupa*). This isn't just non-misinformative yet in addition of creating the confusion. It is a split between the real and the unreal; in fact, it is ineffable, if it cannot be both actual and non-existent, it'll become self-contradictory, and then it is referred to as neither real nor unreal. It is either untrue or *Miṭhyā*. However, unlike a horse's horn, it is a positive entity (*Bha-vārupa*). It is called super imposition (*adhyāsa*) when a shell is mistaken for silver. The shell serves as the basis upon which the silver is superimposed. This error (*Bhrānti*) vanishes when true knowledge (*prama*) arises.

The shell's and the silver's relation is neither one of identity nor one of difference. It outlooks as non-difference (*tadātmya*). Likewise, Brahman is the foundation upon which the world appears as Māyā. Māyā or Avidyā disappears when correct knowledge is attained and the inherent unity of the *jīva* with the *paramātmān* is recognized.

In other words Śaṅkara' applies the theory of Māyā to his comprehension of the real world. According to Śaṅkara', the word *Māyā* means misconception, ignorance, or wrong knowledge. It can only be eliminated and the realization of Brahman is possible with the proper knowledge.

Śaṅkara proposed the argument that Brahman's illusory appearance was due to the doctrine of Avidyā, or nescience. Only Avidyā can create the universe and its genesis in Brahman. The cosmic principle of illusion that conceals Brahman's true essence and gives it the appearance of the universe. This cosmos is involved in the Supreme Brahman in Advaita, which is everywhere, above, below, front, back, right, and left, as stated. Brahman is known as the world's cause since the world would not have existed if it weren't for Brahman. This appearance of the world is placed on the fundamental reality, the cause in the sense of being. The inner immanent controller (*Antaryāmī*) of this cosmos of individual selves and the objective reality is cosmic Brahman or Īśvara.

Adhyāropa is the deception of seeing a snake in a rope when there isn't one is an example of projection of the unreal on the real. *Adhyāropa* is one of the fundamental principles of Vedānta, in reality, this world was never created. This world is superimposed on Brahman and can be extinguished by the knowledge of the Brahman, which is happiness, consciousness, and existence without a second. Creation and all other material things are not real. However, ignorance is defined as positive but incorporeal substances that are composed of three qualities and are adverse to knowledge. They can neither be stated as being nor non-being.

Its existence is proven by experience of which I am uninformed and by a passage in the śrūti that states that the power is divinely owned and is concealed inside its own attributes. Depending on how it is observed, either collectively or privately, this ignorance is either referred to as one or many. From the perspective of the parts that make up the forest, it can be described as having a lot of trees, and from the perspective of the reservoir, it can be described as having a lot of water. Because of this, ignorance is also used to describe the separate parts when they are indicated, as in śrūti passages where Indra appears in various forms.

Due to the fact that ignorance permeates both the units and the aggregate, it has been classified as both individual and communal ignorance. Because of its connection to the lesser being, each person's ignorance is characterized by impure sattva. This consciousness is referred to as *prāññā* because it is the illuminator of individual ignorance, has limited knowledge, and lacks the authority of a lord. Because of its relationship with a dull limiting adjunct, it is termed *prāññā* because it lacks light. The associated individual ignorance is also referred to as the causal body because it is the delightful sheath, since it is covered with bliss, and the dreamless sleep, because all is dissolved there. Hence, some refer to it as the dissolution of gross and subtle phenomena.

Māyā is the power of *Īśvara*, which is inherent force, inconceivable, and also which develops into the two types of characteristics, desire (*Kāma*) and determination (*Samkalpa*), by which he converts the possible into the actual world. It is God, who produces this power, which doesn't form come any other source. Even if heat is on fire, it is in *Īśvara*. We can deduce its existence from its results. It has been believed that *Māyā*, represents the ignorance of *Īśvara*, the world's creator, and *Avidyā* represents the ignorance of *jīva*, or the individual soul.

Māyā, the projection of illusory power, circumstances *Īśvara* who is not pretentious by *Avidyā*. While *Avidyā*, the individual's lack of knowledge, state of affairs is the *jīva*. Brahman is imitated by *Māyā* and is called *Īśvara*. The world's appearance cannot be recognized if *Māyā* does not exist, because it is, not only real enough to produce the universe but also not real enough to limit Brahman.

It is a divine power that endures forever and is neither real nor unreal, unlike the Brahman or an unreal flower in the sky. It is a part of the world and governs how it exists, it is not a true character of *Ātman* or Brahman because it is demolished by true knowledge, just as the knowledge of the rope redirects a rope-snake. *Māyā* is acknowledged with the terms and methods that constitute the world in their uninvolved state, here in *Īśvara*, and in their evolved state. It is synonymous with *prakṛti* in this sense. That which is not (*Māyā*) is called the unmanifest, it is the power of the supreme lord, and it is beginning to be less ignorant. The three qualities are its constituents. It must be deduced from the effect by the wise whose intellect is in line with scripture because it is superior to their effects. It generates. This is what creates the world as we know it. *Māyā* is the concluding process, and has the two characteristics of *Āvarana* or misleading the truth and *Vikṣepa* or misrepresenting the truth.

Māyā is Brahman's one-of-a-kind strength. Māyā is *trigunatmaka*, it has three gunas or characteristics. However, shuddha Brahman is Nirguna and devoid of characteristics. The greatest truth is Shuddha Nirguna Brahman alone. When Nirguna Brahman comes to capitulate to Māyā and recognizes Māyā gunas, it is known as Saguna Brahman, which is a destroyer of the world, and it is Īśvara or a 'personal god'. Man worships gods in various forms and manes, which manifest in the world with the help of Māyā.

The power of Māyā causes the world and its objects to come into existence, its creation are termed illusory, it doesn't denote that actuality. Unreality and illusion are distinct concepts; an illusion is not always anchored in reality, hence it is not an unreality, reality is what is self-existent. Māyā is dependent on Brahman, and also has created the world of manifestations, so the world is an illusion.

Nature and Meaning of superimposition (Adhyāsa)

In Śāṅkara's philosophy, superposition occurs when what is observed in one thing is superimposed on another thing. Knowledge or projection from one thing to another that exists in awareness and is connected to it.

As a result, the mistaken knowledge (Miṭhyā Ājñāna) is the knowledge of that in what is not that, while the illusory aspect is the knowledge of that in what not that is. In light darkness, a snake has superimposed on a rope or a man superimposed on a tree stump, both will causes the rope and tree stump to be misjudged as snake and man, in different cases, because of the misattribution of what is known and apprehended in the previous perception, subsequently, the judgment is a snake, and it is a man because of a positive recognizable proof between what is capable the snake and the man and what is seen right now, the rope and the tree stump.

Experiencing comparable items in different contexts is not the same thing as superposition. The first time a person sees a cow, for example, there appears to be a gap, but then another cow appears, creating the illusion of a cow. This knowledge is accurate, but not fictitious. Superimposition is also distinct from an understanding in which a person has previously been observed in a certain location and is now identified as the same person. Overlapping is not the same as memorizing because you are recalling what you have already experienced and presenting it to your own mind when you recollect. As a result, memory is defined by the absence of an object. In the two

preceding experiences, the objects are genuinely present at the moment of cognition, for example, the appearance of the cow in the second cow and the recognition of a previously seen person. The object, on the other hand, is only an image of a previous event and is not physically existent in the memory. Illusory experiences include dreams, the appearance of a white-yellow shell due to jaundice, and the bitter taste of sugar due to fever.

In some cases, the appearance resembles anything already encountered, such as the content of elephant or tiger nightmares, the yellowness of the white shell, or the bitterness of sugar. These characteristics are similar to the nature of a memory, the content of a dream, the yellowish white cone, and the bitterness of sugar, all of which are false recollections. As a result, the snake perceiver does not see a real snake and does not recognize the snake as a memory. But when I see the rope, he sees a snake in it and recognizes it by superimposing the snake's characteristics on it, so the rope is the superposition site, and the superimposed is the snake and its quality

Jagat (world)

ब्रह्म सत्यं जगत् मिथ्या, जीवो ब्रह्मैव नापरः।

In other words, only Brahman is true, the individual souls are nothing but Brahman, and the world is a lie. He claimed that nothing else is real but Brahman, who is the only reality.

According to the Advaita Vedānta, Jagat refers to an individual's subjective perception of reality in the physical universe. It is explicitly contrasted with Brahman, which is defined as the Absolute reality and is thought to be infinite and omnipresent.

This is an iconic quote of Śaṅkara. This particular line can only be understood completely by the one who has experienced this state. Without any practical experience, this line can be highly misunderstood and misinterpreted.

Brahma Satya Jagat Miṭhyā - Its simple direct English translation is only Brahman is the truth and this world is false or illusion or delusion. Now how can the world be false? We see it every day. We live in it consciously. So how could it be Miṭhyā? The actual meaning is that the world is Miṭhyā with reference to the experience of Brahman.

For better explanation, let me take an example of your dream state. When you are dreaming, you are completely unaware of this material world. You don't even have the awareness that you are dreaming. Everything seems real to you. In that dream experience, it can be concluded as the dream state is as real as in wake up state and the external universe is Miṭhyā. In simple words, this external world is Miṭhyā with reference to the dream state you are experiencing.

Now suddenly you wake up from that dream state and realize that it was a dream. Now you would conclude by saying that this external world is real and the dream state unreal. In other words now, you would say that the dream that I was experiencing was Miṭhyā or unreal with reference to this external world you are experiencing now. This is what we all experience the majority of us.

Now a person who is awakened or has realized Brahman, he/she will say that the external world is unreal with reference to Brahman that he or she is experiencing. It's not an experience actually. What we experience cannot be confined to words actually.

Jīva (Embodied consciousness)

Ātman means self or individual soul. Ātman refers to the essence of every life or a primary life energy. It is the supreme divine reality and the eternal essence of the world, it refers to a person's life, self, or vital being. The existence and reality of the Ātman, the individual's most fundamental being, cannot be challenged because this truth is self-evident, in fact, it doesn't require proof. Likewise, the Vedas do not show the existence of the self, as a result, the self exists independently of others, and no one can deny it since it serves as the foundation for all individual activity. Everyone is aware of their own existence and never doubts that they are. Doubting one's own existence would be a contradiction in terms because it would put into question the skeptic's own existence. Advaitins sometimes relate the self-doubt to someone searching for a necklace while wearing it, or to someone wearing spectacles on his face while searching for them elsewhere.

The crucial thought of Śaṅkara's Advaita perspective is that a definitive truth is oneself, or Ātman, which is one in spite of the way that it has all the finites of being numerous in various individuals. The external world is additionally without the real world, and there could be no other truth to show than this. As per the exemplary Vedānta text, That is thou, o, svetketu; the highest level of understanding is to fathom one's self as oneself, as a definitive truth, in light of the fact that once we have this data, we can never again see the world for what it's worth, oneself is a different element that exists underneath the cognizant character and actual design, the regular man is separated from his own self, altogether we know and impart about oneself depends on the universe of progress in existence, yet oneself is unceasingly immutable beyond the universe of room, time, and cause.

Śaṅkara starts his critique on the Brahma Sūtras by recognizing the subject and article, Ātman and other Ātman, and by expressing the outright distinction among 'I' and you, *asmāt* and *yushmad*. The actual subject is recognized from the self-image, or mental or humanistic self-image, which is a part of the objective reality, one keeps on acting naturally at the actual groundwork of its presence.

Śaṅkara states this self, as the unconditioned, the less stamped, and liberated from the characters of the existing and non-existing, and powerfully authentic. While the substance of involvement advances, cognizance is the actual quintessence of oneself. In any event, when there are no profound items to know about, awareness exists.

In its essence, the Ātman is an eternal homogenous awareness. He is the testimony and knower of all cognitions, he reveals all cognitions, he discloses all the objects that cannot be revealed, he is neither subject nor objects that cannot be revealed, he is neither subject nor active and joyful agent object (*kartr*), it is without advantages and disadvantages it is inactivated because it is irreversible, it is not issue of birth and death.

Ātman is not a user because it is not conditioned by addition. It becomes a joy, so to speak, because it is limited by the additions of *buddhi* and the like. Pleasure, grief, desire, and activity come and go, but they aren't part of the eternal Ātman. According to the Śaṅkara, the Ātman is one with the ultimate self. Brahman, the absolute, is essentially Ātman. *Jīva* is the empirical self of an individual, constrained by sensory organs, *manas*, *buddhi*, and other limiting additions (*upādhi*).

Jīva is the empirical, phenomenal, and spiritual self, while Ātman is the transcendental, non-empirical, and metaphysical self. Being, consciousness, permeation, and joy are all attributes shared by Ātman and Brahman. Brahman is Ātman. It is also totally objective to be purely subjective. In the viewpoint of the intellect, Brahman appears as a simple abstract entity, just as the Ātman appears as a simple abstract subjectivity.

Ātman and Jīva:

The word jīva refers to a person's practical character, the Ātman is the non-dual or one self, the highest, universal self, it is both part-less and all-pervasive (bibhu). “Jīva is the Ātman that has been confined or individuated by body parts, sense organs, *manas*, *buddhi*, and *Ahaṁkāra*, the psychophysical organism is what it is, it's the ego or empirical self, although the Ātman is one, due to many limiting additions, it appears to be many separate selves.”¹⁶

The Ātman is the center of the human character, and the organ inside (Antaḥkaraṇa) is the expansion of Ātman takes the types of Manas, Buddhi, Citta, Vijñāna alludes to Ahaṁkāra subsequently, the inside organ in its fourfold structure is the distinguishing guideline of Ātman and the recognized substance is known as a jīva. It is the individual observational self, contrasted with the Ātman, which is the supernatural general self, it is neither a section nor a change of the Ātman, it is just an appearance of the body and Antaḥkaraṇa are manifestations of Avidyā they are not genuine. The jīva is a development of māyā or Avidyā. When Avidyā is obliterated, the jīva stays in its fundamental nature as the Ātman, which is its world.

Jīva is a person who knows, appreciates, and acts. It acquires legitimacy and bad mark, as well as the benefits of both. The differentiation between Ātman and jīva is remarkable instead of genuine, the jīva's inference from Ātman isn't genuine; when the psychophysical life form is annihilated, the jīva converges with the Ātman and the pre-eminent self, the connection among Ātman and assistant or buddhi is because of inaccurate information, it doesn't stop till the jīva understands their personality with a definitive Brahman.

¹⁶ sbs 1.2.6, mandukya I.III.3

The three parts of the epitomized self are the gross body, the unpretentious body, and the causal body. The gross body is comprised of the five gross components, the tangible organs, and the existing force. Jiva immigrates with the unpretentious body, which fills in as the establishment for his ethical gear and is made out of seventeen components: the five organs of discernment, the five organs of activity, the five essential powers, manas, and buddhi. The causal body comprises Avidyā or mixed-up attention to non-self as self. There are three states in which one can exist: waking, dreaming, and dreamless rest. The strolling self-encounters outer items by means of receptors, the dreaming self through manas, and the resting self by means of a solitary mass of mindfulness and cognizance.

Since it isn't unqualified, the natural self is the Ātman, which is non-double, homogeneous, and absent any trace of distinction. The observational self is a mindful item. The God or observer of all circumstances of the psychological modes, is the everlasting, general self in jīva. The Ātman is unsure, adapted by the brain-body total as the jiva, and seen by the unadulterated Ātman. Subsequently, the real supernatural unconditioned Ātman is the observer self, which is the ontological reality in the exact self.

Īśvara and Jīva

Jīva and Īśvara are empirical facts. The great addition of pure sattva of māyā limits Īśvara. The jīvas, on the other hand, are constrained by the diverse additions of Avidyā, or the body-mind cumulative. As a result, Īśvara is in charge of the jīvas. The jīvas are not a part of God, but they do share God's pure consciousness. In both Īśvara and Jīva, Brahman is the fundamental reality. Individual souls and God are phenomenal manifestations.

When Brahman is constrained by pure māyā sattva, it seems as Īśvara, when constrained by impure *Avidyā* and psychological creatures, it seems as jīva. In their essence, both Īśvara and the *jīvas* are Brahman, however, because Īśvara is not deceived by māyā's influence and hence is not subject to empirical life and its resultant pain, the jīvas experience empirical life's misery as a result of non-discrimination among self and non-self, or its additions. The jīvas are reflections of the supreme self and various entities, not the latter. Despite the point that Īśvara and Jīva are both manifestations of the same Brahman, they are not similar in nature.

Īśvara is all-knowing, all-powerful, and all-perfect. Jīvas have limited knowledge, restricted abilities, and flaws and also are only bound and liberated by true knowledge, since Īśvara is forever enlightened and emancipated. Human activities, pleasures, and sufferings are all directed by Īśvara, *Jīvas* are both active agents and recipients.

Īśvara is unaffected by jīvas' pleasures because he has everlasting good acquaintance and is hence not subject to practical life. The jīvas, on the other hand, suffer the problems of empirical life as a result of incorrect knowledge. When the proper realization of their identification with Brahman dawns upon them, the jīva's divine nature manifests. As a result, the distinction between Īśvara and jīvas is merely apparent due to erroneous information.

Radhakrishnan has summarized the phases of the manifestation from the supreme reality of Brahman accordingly the individual soul, as related to the material body is the jīva or the epitomized, the solidarity of every one of these jīvas, the aggregate or enormous self in the waking state is viraj or Vaisnavara, as related to the body as in the desire to express, the individual is the taijasa and to add more the support of all the taijasas, Hiranyagarbha lastly, related to karana sarira, the individual is called Prājñā and the support of all Prājñās is Īśvara.

Moreover, contrary to the Supreme Self, in the Philosophy of Śaṅkara, the jīva is to be understood with the help of the descriptions of the five envelopes which are *annamāyākośa*, which is the physical body, *prāṇamāyākośa*, which is the five vital prāṇas, *manomāyākośa*, it means the mind, the *vijñānamāyākośa*, that is the intellect, and the *ānandamāyākośa*, is the shell of bliss. The viral envelope is inside the physical envelope, the mental envelope is inside the vital envelope, the intellectual envelope is inside the mental envelope, the bliss envelope is inside the intellectual sheath.

Analysis of the five sheaths

Śaṅkara's discussion on the sheath or the *kośas* is as follows,

Annamāyākośa

For Śaṅkara the outermost sheath is the gross body and this gross body is the *annamāyākośa*. The jīva identifies himself with this as the *annamayātma*. That is why it is so-called the sheath of food. But it is not the real jīva, because the physical body is controlled by the *prāṇamāyākośa*. Furthermore, the body cannot be a self, because the body is perishable but the self isn't.

Prāṇamāyākośa

According to Śaṅkara, this *prāṇamāyākośa* is inside the *annamāyākośa* and the collection of the five *prāṇas* i.e., the *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*, inside the *annamāyākośa* is the *prāṇamāyākośa*. The jīva identifying himself with this is called *prāṇamayātma*. This vital sheath is constituted by the vital air which pervades the body and gives power and motion to the eyes and other senses.

Considering afterwards the body, the sheath of breaths is take advantage of with a head, the in-breath or *prāṇa*, a right wing, the *vyāna*, a left wing, the out-breath is *apāna*, a body, space or *ākāśa* and a lower part, the earth, *puccha*. Śaṅkara says, this is also not the *svarūpa* of jīva because the *prāṇas* are controlled by the *manas*. Moreover, this is without of consciousness, which is why it cannot be the Self.

Manomāyākośa

For Śaṅkara, the *manamāyākośa* is even inside the *prāṇamāyākośa*. This is more complex nature of jīva because, the consciousness indicates to a higher stage of evolution than that of simple life. This is the mind and the jīva identified with this is called *manomayātma*. This mental or mind sheath is that which produces the notion of 'I' and 'mine' with regard to one's body. Whereas A. G. Krishna Warriar asserts that for Śaṅkara, the sheath of the psyche is imaginary as made of the Vedas, the yajus being the head, the Ṛg, the conservative, the samān the left wing, the Brāhmaṇas the body, and the hymns of the Ātharvan and Aṅgiras, the establishment. The jīva cannot be this *kośa* because the thought to do *karma* comes from the *buddhi* which will make the decision, which is possible in the next deeper sheath.

Vijñānamāyākośa

Śaṅkara says, *Vijñānamāyākośa* is the agent power with knowledge i.e., *vijñāna*. The development of self-consciousness because of the discriminative process of the influences of *buddhi* is represented by the *vijñānamāyākośa*. The *jīva* identifies himself with the *vijñāna* is called *vijñānamayātma*. The intellect has the reflection of pure consciousness. It pervades the entire body while awake but vanishes during deep sleep. This cannot be the Self because it is changeable like that of the mind sheath. Moreover, the *svarūpa* of the *jīva* cannot be this because the intellectual decision to do *karma* is prompted by desire for its result i.e., enjoyment.

Ānandamayākośa

This sheath, for Śaṅkara, is deeper than the sheath of intellect which is also called the bliss sheath. It is the inmost self. The *jīva* identifies with this sheath i.e., the enjoyer or *bhoktā* is called the *ānandamayātma*. Pleasure, is the sheath of joy's and the head, *moda* is its right side, great delight, *pramoda*, is its left side, bliss, *Ananda* is in its body, and Brahman is its basis.

This is also not the *svarūpa* of *jīva* for Śaṅkara because there are variations in his happiness like *priya*, *moda*, *pramoda*, etc, unlike in Brahman. Moreover, this sheath is temporal and impermanent and hence cannot be the Self.

Thus, it is seen that for Śaṅkara the real Self is not any of these five sheaths. In fact to realize the real Self that is Ātman these five sheaths are to be eliminated.

According to Śaṅkara, it is due to ignorance, the distinct self is attached with the corporeal, essential, mental, psychological, and blissful sheaths. But the real essence of the self is the consciousness i.e., 'that thou art' and when he can rise above the limiting adjuncts then he realizes his true self which is unchanging, eternal, and a witness. The biased knowledge among a self, and non-self from the Upanishads enables the individual self to realize its real nature as the absolute Self.

Together the distinct self and the transcendental self are equally free from the attachment but it is only due to the absence of the biased knowledge that the embeddedness prevails and the real essence cannot manifest, Śaṅkara compares this with the example of rope-snake.

However, it is to be mentioned that for Śaṅkara, there is no transmigrating soul different from the Lord but it is only due to the Lord's connection with the limiting aides that the differences are incurred or assumed. It is to be said that in the metaphysics of Śaṅkara , although it is the absolute truth that the highest Self and the trans migratory self are one and the same but in the ordinary life, the Self is wrongly recognized with the non-self, which is with the form and so on, due to non-comprehension of the truth of identity.

Thus it seems that the individual soul which is embodied and who acts and enjoys under nescience, is unlike the Brahman in the ordinary life itself. In Brahmasūtra bhāṣya, Śaṅkara gives views of different thinkers regarding the connection concerning the jīva and Brahman. According to him, what is destroyed after realization is the particularized intellect but not the annihilation of the soul. Because it is everlasting, unchanging and a mass of homogeneous consciousness. The self is consciousness itself but because of ignorance it became the agent of the act of knowing. The distinction concerning the distinct self and the transcendental self is the result of nescience conjuring up on the terms of variables such as body, name, and shape.

For Śaṅkara , in the absolute sense, the quality of enjoyers hip and the agent ship cannot belong to the absolute self and not even to the distinct self because both remain pure conscious or sentient and are identical. But due to unawareness the embodied self recognizes with the mind, and is ascribed the quality of enjoyment which is subject to happiness and sorrow. In reality the quality neither belongs to the mind which is insentient nor to the self which is changeless. Thus the self though consciousness itself, because of ignorance it becomes the agent of the act of knowing.

Moreover, the jīva or the distinct self is apparently seen to be different from Brahman because of the limiting attachments like body, mind, sense organs etc. due to Avidyā, which is explained by Śaṅkara with the example of cosmic space, which though undivided but seems divided as a result of conditioning elements such as pot, jar, etc. He claims that, much as space within pots, when liberated from their confines, becomes associated with cosmic space, the individual or embodied soul is the highest Brahman in essence. This identification of the distinct self with Brahman, i.e.,

the identification of Ātman and Brahman, dispels the notion of the individual self as being bound up with restricting adjuncts as a result of ignorance.

Consciousness

Advaita Vedānta, is one such school to pay much attention to consciousness. The self alone is consciousness. The mind is just a totality of consciousness states and processes. The self, which is neither mind nor Matter, and of both mental and physical states of existence. All psychic and physical experiences are founded on consciousness. The inner self shines brightly, in detail, pure consciousness illuminates the entire human personality, body, and mind. Brahman, According to Śaṅkara, is pure consciousness. Consciousness and Brahman are identical. Ātman or self is nothing but Brahman or pure consciousness.

Here, 'self' that means 'I' or 'you' is the central concern of different schools of Indian thought and self is always connected with consciousness. According to Shankar, the terms Brahman and *Ātman* refer to the same thing. However, there are three different notions of Ātman or self.

To begin with, it is often to refer to the absolute truth, and foundation of altogether that is, and in this sense, it is synonymous with Brahman. Second, it is to denote the nature of a thing, phenomena, or everything that exists, because nothing can exist without it. Third, it is used to refer to a person's self, which signifies that it is man's intrinsic character or reality in this sense.

Each of the three notions is significant in its own right. The word 'Ātman' relates to all three in all three senses, and its application is direct and primary. It refers to absolute truth in the first sense. If Brahman and Ātman are distinct, one of them is not true, dependent, imperfect, incomplete, variable, and none of these can properly represent Brahman, who is the polar opposite of all of these. When referring to higher reality, the terms Ātman or self are used interchangeably.

The second sense, on the other hand, implies that. There must be something or phenomena whose essence may be identified. It cannot become anything other than Ātman, of which it is the essence, if there is nothing else. When Ātman is used to refer to a person's Self, it also refers to his basic nature. Each of the three ideas has its individual implication.

The term 'Ātman' refers to all three of them. It refers to ultimate reality in the initial meaning. When the term Ātman or self refers to ultimate reality, it refers to what existed before Ātman manifested into all. It's a one-word phrase that means only one thing.

The second meaning, on the other hand, is as follows, there must be something or phenomena whose essence may be identified. It cannot become anything other than Ātman, of which it is the essence, if there is nothing else. When the Ātman is used to refer to a person's Self, it also refers to his basic nature.

Here, I will mainly discuss these four stages of consciousness: Jāgrat or waking, swapna or dreaming, Suṣupti or dreamless sleep, Turīya.

Stages of consciousness

Jāgrata

In this state, a person is completely aware of his physical parts and their activities, as well as his free will, which allows him to choose which of his listening indriyas to listen to. For example, right now I'm delivering my paper and you are listening to it, which is a waking state.

Swapna

In this stage of dreaming in which a person experiences the five sense objects while all five sense organs are at rest and only the mind is active. Dream is a re-enactment of the awakened stage's experience with certain adjustments, and it's made up of waking-stage contents. The mind is both the seer and the observed. The individual is deprived of undisturbed sleep as these events unfold. In this stage of dreaming in which a person experiences the five sense objects while all five sense organs are at rest and only the mind is active.

We are unaware that we are dreaming and have no memory of our relationship to the waking state until we wake up from a dream. We are free from temporal perception in the dreaming state, but we still have the influence of the subconscious mind, which is the repository of worldly experience. Dreams don't happen in any specific order, they happen at random

Suṣupti

Suṣupti is a deep sleep state during which an individual is self-oblivious since the mind, along with the five senses, is at rest. The individual is unaware of his worries or assurances in this situation. Every night, the individual experiences a deluge and is in union with himself, but there is no authenticity for the same owing to ignorance, in other words neither the senses nor the mind work during deep sleep. In this state there is neither self-awareness nor self-understanding, and also there is neither mind nor the actual world, only nothingness.

Turīya

Apart from these three more is another part of consciousness which does not require any body, mind, and sense, this is called Turīya. Turīya is not dissimilar from Brahman or it is the same as Brahman.

Daily (waking), consciousness, sleeping with dreams, deep sleeping without dreams. There is one interesting fact we can realize by simple observation. Every morning after sleeping with or without dreams, we wake up as the same beings-the same personalities having the same self and self-awareness. Behind all three states of consciousness, there is the same self or the same self-awareness or the same consciousness. Turīya, is this tri-unite-reality behind all three states of consciousness? Turīya is the realization of Brahman or self-realization.

Nature and meaning of self -realization

Self-realization is the final state of man and woman, it is the state where Brahman is apprehended as the innermost self, and he is also called Brahmanubhava. The term 'Brahmanubha' is in two composite words, Brahman (absolute reality) and anubhava (experience) the knowledge obtained through integral experience? '*Brahma Anubhava*' literally means an essential and natural expression of absolute reality.

Let's discuss Brahman's intuitive experience, many fundamental questions arise through the Advaita point of view that is how can you have an experience if you don't have a subject to experience and no object to experience? Furthermore, what is the form of the experience involved in *Brahmānubhava*, if there is no duality in a knowledge and it has no duality in itself as a knowledge? Śaṅkara Advaita Philosophy says that, this fundamental experience does not allow for the concept of duality, which raises these concerns. Some of these questions will be answered as we learn more about self-realization.

“To understand this self-realization, one must first have a thorough understanding of the nature of Brahman, Ātman, and *Brahmānubhava*, it is vital for self-realization to gain intellectual knowledge by studying the scriptures, particularly understanding the significance and value of Vedāntic expressions (*Mahāvākya*) such as it is you. We use the term realization in a figurative sense”¹⁷.

To describe how one can work towards the realization of *Brahmānubhava* by cognitively understanding the nature of Brahman and Ātman. We gain new information through actual experience, which we knew existed before we were connected. The aim of self-realization is Brahman, the basic knowledge of Advaita is that Ātman is Brahman.

The most prominent Brahman is the whole concept of oneself. According to Advaita Vedanta, only one is substantial, and all else is only apparent reality with no independent being. Everything in the universe is dependent on oneself, just as a wave and a sea have no being apart from water and are thus fully dependent on it for existence. The waves have only one obvious reality; only water is genuine. Similarly, the structures in the universe have only one clear reality; only one is genuine.

The majority of the time, we receive three distinct origins of Ātman or self. For starters, it is frequently used to refer to a definitive reality, a definitive source and basis of all that is, in this sense, it indicates Brahman; additionally, it is used to demonstrate the embodiment of a thing or peculiarity or all that is, because nothing can exist without it; and finally, it is used to illustrate an individual's Self, and in this sense, it implies that it signifies the fundamental reality or reality of man.

¹⁷ Śaṅkara, *brihadaranyaka upanishad Bhāṣya*, trans. Swami MadhavĀnanda. 5th ed, (calcutta: Advaita ashram, 1975)

The absolute nature of the self is the greatest Brahman. As per Advaita Vedānta, only the self is authentic, and anything else is simply apparent reality with no independent existence. All things in the universe are dependent on the self, just as a wave and an ocean have no being separate from water and hence are completely reliant on it for survival.

The second interpretation, on the other hand, suggests that something that must exist and that can be their nature of reality. If there is nothing but Ātman, it doesn't become anything else but the Ātman, of which is the essence, similarly, when Ātman is used to refer to a person's self, it refers to a man's core nature.

We are facing a lot of suffering in this world these days. It seems like the universe is making us suffer. It is important to understand what suffering really is. How it is created. Suffering has a lot to do with our ego, our fear, insecurities and too much attachment. Suffering is unavoidable (why we are not avoid suffering, According to Śaṅkara suffering comes with our body it means when we are take birth in this empirical world then sufferings automatically comes with us.) but much of it can be avoided or reduced by the way we react to a situation. So, when we realize that there are no others. For example it means self and other person self both are the same then we don't hurt others, we don't cheat others, when we realize our true self then we stop doing bad things. It means good for others, care for others.

Śaṅkara's understanding of liberation

According to Śaṅkara, Man is utterly unaware of his true essence, which confines him to empirical existence ignorance (Avidyā). If ignorance is the cause of Saṃsāra, only knowledge can cure it, knowledge, for him, is the state of Brahma-prāpti, the attainment of Brahman. However, because Brahman is always present and attained, freedom can only mean achievement of the already attained, which is only achievable if ignorance is gone. According to Śaṅkara Vedānta, man's only problem is that he is unaware that his own self is Brahman (*svarupa sthiti*, i.e., *Advaita-bhāva*). In other words, mokṣa is the state of 'realization of the Ātman identity with Brahman.' However, it we should keep in mind that mokṣa is more than just knowing Brahman; it is also being Brahman.

For example, “in a lunar eclipse, the earth comes between the moon and the sun and actually prevents the sun's light from reaching the moon, and when the eclipse is over, the sun's light again falls on it, thus there is a real change in that part of the moon plunged in darkness during the eclipse, but in a solar eclipse, nothing happens to the sun which only appears to be eclipsed by the moon which comes between it and the earth, the moon here is only a temporary obstacle which prevents the sun's rays from reaching the earth, Mokṣa in Advaita is similar to the solar eclipse”.¹⁸ It is always there, and all that is required to realize it is to remove the obstacle that stands in its way. “The difficulty is apparently Ājñāna and it is removed by jñāna, and this jñāna is an intuitive apprehension, something to be realized directly in one's own experience.”¹⁹

Jīvan mukti (liberation in life)

According to Śaṅkara, mokṣa/liberation means acquiring self- knowledge or knowing yourself. It is knowledge of our true self. Mokṣa is not external to us, it is a realization of our own nature. It is not a matter of new attainment but gain of that which is already with us. It is like the search of the necklace which is lying in the neck but is searched everywhere to know the real self is the greatest attainment according to the scriptures.

Attaining self-realization is the decisive goal of an individual's life. Self-realization means to know the self. In a wider perspective, it communicates that to know the actual fact of life in experience that I'm not this physical body, but I'm the self, when we say 'I' we refer to our body but the actual 'I' is the self. Self is nothing else but it is the consciousness which resides in our body because of which we talk, think, eat, move and do every action of our life but we are actually not able to feel our consciousness. What we feel from our birth to death is just our body. The eventual resolution of our life is to have the experience of our soul or the consciousness.

Individuality (self) in Brahman is not a loss but a gain, the self (jīva) returns to its native land. Self-realization teaches you to understand the people around you in the same way you do it for yourself after your true realization. Self-realization takes us towards harmony and bliss, it is a state where you realize that you are part of the universe and there is no need to become apart from that. Self-realization starts from accepting and analyzing your true self.

¹⁸ Aurobindo interpretation on shankra

¹⁹ book Advaita the world view by bina gupta

Liberation the way and the goal

There is a close link between the metaphysics and the ethical discipline in Advaita. Human beings have suffered a failure and are caught in empirical existence due to Avidyā. Avidyā is *Anādi*, and so the jīva as well as its empirical existence is *Anādi*. If Avidyā is responsible for the fall of men from his original condition and his suffering in empirical existence, then knowledge (vidyā or jñāna) alone is the remedy therefore, it is well known that when we are ignorant of something, we strive to remove our ignorance by gaining true knowledge of that object.

Consider the well-known example of mistaking a rope in front of you for a snake. In the true nature of the object in front, a person believes it is a snake and begins to flee in fear; his lack of knowledge of the exact essence of thing is the direct cause of his misinterpretation of it as a snake and the reactions in him such as sweating, fleeing in fear, and so on. It is insufficient to inform him that the object in front of him is not a snake. The declaration that is not a snake does not need to delete its previous ignorance of the object. This knowledge is the direct support for the realization of the Brahman that the liberation is therefore based on what we experience in our daily lives.

One must be clear about the end before suggesting the means appropriate to it, so let us spell out (ready) the nature of the goal to be attained. Brahman, also called Ātman, is the actuality of both the empirical world and the distinct self. The attainment of Brahman -Ātman, which is the objective of liberation. Sometimes, Śaṅkara explains liberation with reference to Brahman, and some other times with reference to Ātman. Since Brahman and Ātman are one, the goal to be attained is one, though the mode of explanation of the goal may be different depending upon the objective or subjective approach. In both approaches the problems that position in the way of reaching the goal are Avidyā and so in some places Śaṅkara explains the goal negatively in terms of the removal of the obstacle to the goal.

A few illustrations will be helpful to follow Śaṅkara's explanation. Liberation, Śaṅkara says, is *Brahman- prāpti*. Subsequently Brahman is omnipresent, it is always attained and so liberation is the achievement of the by now achieved. Usually we say that what is not attained has to be attained, we do not say what is already attained is attained. So the notion of attainment in the case of Brahman is used in a figurative sense. Brahman is in the jīva, never does the jīva exist without Brahman. The problem for the jīva is that it does not know that the self in it is Brahman and that

by virtue of the self which it is in possession of, it is essentially Brahman. That is why *Śruti* says that “being already a Brahman, he is merged into Brahman.”²⁰

Liberation is also spoken of as “*Brahma sthiti*”, i.e. remaining as Brahman, in his commentary on the Gita “this is the state of Brahman, o paratha, attaining this none is deluded.”²¹

Śaṅkara observes that renouncing all and dwelling in Brahman. It connect to and has its being in Brahman sometimes he straight away identifies Brahman and liberation,

“ब्रह्म हि मुक्त्यवस्था.”²² “नित्यशुद्ध ब्रह्मस्वरूप वात मोकाय.”²³

The idea here is that liberation is not different from Brahman, to be Brahman, that is to say, is to be liberated. Further, bondage and liberation are meaningful only when with reference to the jīva. The self-in the body is the jīva. Since the self is ever free, the bondage arising from the other components in the constitution of the jīva is illicitly transferred to the self, which is a case of *Adhyāsa* due to *Avidyā* and so it appears as if the self were in bondage. When *Avidyā* is removed, we speak of its release, if so, once again we are facing the situation in which we have to speak of the release of what is already released. Again, in some places Śaṅkara speaks of liberation as “*svarupa- sthiti*” or “*svarupa avasthana*”. The self is the *svarupa* or the essence of the jīva. *Svarupa* also means one’s own state or condition. So liberation is remaining as the self or remaining in one’s own state (*svasthata*). According to Śaṅkara *avidyā* is the root cause of bondage, it has to be removed for attaining liberation and there is nothing else to be done thereafter. So *Avidyā –nivṛtti* or *Avidyā – nasa* is said to be liberation. Positively speaking, we can say that *Brahma prapati* or *svarupa- sthiti* is liberation. Negatively speaking, it is *Avidyā- nasa*.

²⁰ Brihadaranyaka upanishad 4.4.6

²¹ Bhagavad Gita , 2.72

²² Śaṅkara on Brahma Sūtras , 3.4.52

²³ Idbi, 1.1.4.

Liberation is the independence from the constraints of individual existence; it is the emancipation from time and space, the independence from belonging to existence. It is not a mere cessation of pain and suffering, it must be understood positively as the state of superlative bliss. “Brahman is bliss and since the attainment of Brahman is liberation, it is something positive, a negative description of it in terms of absence of misery (Dukhabhava) is quite inadequate, Brahman bliss is in comparing it with the worldly pleasures, it says that Brahman bliss is the culmination of the ever-increasing happiness arranged in a graduated scale from the lower to the higher.”²⁴ It is an attempt to indicate the unsurpassable and infinite bliss through the limited and surpassable happiness that all beings enjoy.

Śaṅkara holds that liberation from bondage can be attained here and now provided a person makes himself fit for it by trading the path described by scripture and following the direction of a capable teacher, at the onset of saving knowledge, Avidyā gets removed along with Sañcita and āgami- karma.

Sañcita karma is karma in store, it is the stock of deeds, good and bad, accumulated in the previous lives as well as in the present life before the origin of knowledge. Āgami karma is karma yet to come. It is also destroyed by saving knowledge. Scripture alone is the authority for this. Since the knower of Brahman is free from the sense of agency, future karmas will not cling to him.

The Muṇḍaka Upanishad says that all the karmas of the knower of Brahman terminate at the onset of knowledge. It must be pointed out in this connection that Śaṅkara does not ignore the rigor and inexorability of the law of karma. He accepts the general principle that karma has the fruit producing power and that it does not get extinguished without producing its fruit.

However, *Prārabdha-karma*, which has started to allow and is accountable for the current state of existence in which Brahman awareness originates, is not destroyed by that knowledge. So extended as the moment of its force prolongs and he is spoken of as the liberated-in-life (jīvan mukti). When it is exhausted through enjoyment, the body falls off then the knower of Brahman is said to have attained Videha mukti, freedom from the body.

²⁴ Taittiriya upanishad 2.8.1-4

It is wrong to think that there are two types of liberation, *jīvan mukti* and *videha mukti*. Liberation is one, whether we speak of it as *jīvan mukti* or *videha mukti*. “The distinction between these two is not in respect of the nature of liberation but in respect of the presence or absence of the body in certain situation of Brahman, it may be maintained here that Śaṅkara on the authority of scripture accepts *karma-mukti*, i.e. gradual liberation for those *jīvas* who have attained *Brahma-loka* when they attain the knowledge of the highest Brahman and these liberated *jīvas* do not return to pertaining to existence.”²⁵

The persistence of the body which is due to *Samṣāra* of *Miṭhyā-Jñāna* should not be treated as *Avidyā*, because it does not bind the *jīvan-mukta* in any way. Though for all external appearance he seems to be caught up in the world-show, he is really unaffected by the ruffles and rumblings of empirical life. Since he possesses real knowledge, the world that testifies to the rest of the body does not illuminate it and can also be attached as it seems. Witnessing the world-show, a *jīvan-mukta* maintains the right disposition in pleasure and pain, which is an indication of the absence of attachment to the physical body and the phenomenal world. This is true even if he is engaged in worldly activities like *janaka*.²⁶

Śaṅkara offers a solution to the problem of role-identification. We are called upon to play different roles in daily life, the role of a daughter, the role of the student of an institution and so on. The roles are both relative and temporary. For ex- the role of an administrator is both relative and temporary. The very fact that a human being is able to play different roles at the same time shows that he is essentially different from all of them. The failure to realize this important truth leads to the problem of role identification. When a person plays a certain role, for example the role of the student of an institution, he not only projects the image of the role but also identifies himself or herself with that forgetting the fact that he or she can never play that role all the time. Some people regret and some others resent the change of role. When someone claims to be a Hindu or a Christian a Brahman or a Kshatriya, man or woman and claims privileges and special considerations thereby, there is role- identification.

²⁵ Śaṅkara on *Brahma Sūtras* 4.3.1

²⁶ Śaṅkara on *Brahma Sutra*, 114, also this commentary on *Brahma sutra Bhasya*, 1.4.7.

According to Śaṅkara, the problem of role-identification is a case of *Adhyasā*. The important question that everyone should ask is do I realize the fact that I play several roles in my life and that the roles I play do not exhaust my personality? A person who is sensitive to the fact of role-identification will be humble in his life, responsible in his conduct and detached and self-controlled in his attitude and outlook. Though the Vyāvahārika world is Mithyā, it is not, According to him, insignificant. What is finite infers the infinite, a lower value opinions to a higher value, empirical knowledge (*Apara vidyā*) has a real way for higher wisdom (*Para vidyā*). According to Śaṅkara, the supreme truth is the utmost value and the supreme reality.

Source of all creation Brahman

According to Śaṅkara, Brahman is the essential nature or the substance along with absolute existence and bliss of everything. For example as different ornaments like ear-rings, chain, bangle, etc. are nothing but different forms of gold, Like that different variety of things in this world is nothing but different forms of that (Reality)²⁷ Only Brahman will exist everywhere, it is not something that contents you, or something that creates you, it is you, that is Brahman. According to Śaṅkara, the Absolute reality in Brahman is real nature (*jñāna-Svarūpa*) realization of the complete self (*Svarūpa -jñāna*) which is lack of all characteristics (*Nirviśeṣa*) and all classifications of the intellect (*nirvishesa*), hence Brahman is beyond worlds, name and form.

According to Vedānta, the *Svarūpa* of Brahman is referred as Sat-chit-Ānanda. Brahman is Sat-chit-Ānanda that is (pure existence, pure consciousness and pure bliss). Brahman is eternal, Immutable, and unthinkable pure existence. According to Śaṅkara, Ātman is the supreme self, the absolute, the supreme reality, pure consciousness and self-evident truth. Typically the primary teachings of Śaṅkara's Advaita are articulated as (1) Brahman is ultimately real, (2) the world is a false appearance of Brahman, and (3) the jīva is essentially identical with Brahman. ब्रह्म सत्यं जगन् मिथ्या जीव ब्रह्मैव नपरः

²⁷ One only without a second (chandogya 6:2:1)

Śaṅkara's definition of absolutism is identified as *Kevala Advaitavāda* on its affirmative side and as *Māyā vāda* on its negative side.

“Brahman is that whose nature is permanent purity, intelligence, and freedom (नित्य युद्ध बुद्ध मुक्तस्वभवं ब्रह्मति); it transcends speech and mind, does not fall within the category of ‘object’, and constitutes the inward self of all, of this Brahman our text denies all plurality of forms, the Brahman itself is left untouched the cause, ‘not so, not so’, negatives not absolutely everything, but everything but Brahman.”²⁸

“There are descriptions in the Brahma Sūtra of the ultimate reality as both nirguna which is devoid of qualities and saguna means possessing qualities, then Śaṅkara, reconciles them by means of the distinction between higher knowledge (*Parā Vidyā*) and lower knowledge (*Aparā Vidyā*), from the standpoint of the liberated soul Brahman is unconditioned, from that of one in bondage Brahman appears to be the cause of the universe and endowed with different qualities like omniscience etc.”²⁹

“Saguna Brahman is Brahman conceived of as the creator, preserver and destroyer of the universe corresponding to *Īśvara*, Advaita Vedānta, nevertheless, considers nirguna Brahman as the only reality, so what does Śaṅkara think of saguna Brahman?”³⁰

Śaṅkara, writes the following in his *Brahma Sūtra Bhasya III.II.14*, As a result, in words of this type, the Brahman alone, as mentioned in the actual messages, must be acknowledged. However, different texts discussing Brahman with structure have directives about contemplations as their primary targets; inasmuch as they don't prompt any inconsistency, their clear implications should be acknowledged; however, when they do prompt an inconsistency, the rule to be observed for choosing either is that those that have shapeless Brahman as their primary imply are more legitimate than those that don't, it is as per this, it leads to the conclusion that Brahman is undefined and not its inverse; nonetheless, texts containing both connotations are in evidence.

²⁸ Brahma-sutra bhasya, 3.2.22

²⁹ Sankara's Commentary on chandogya Upanishad, 7.1.5 and also Brahdaranyka Upanishad , 4.5.18.

³⁰ Brahma Sūtra Bhasya III.II.14

Thus as is clear from the above text, saguna Brahman (Īśvara), Brahman with form, does not exist from the opinion of the Absolute. Basically saguna Brahman is the appearance of Brahman in the relative plane.

Both Īśvara and jīva are related to Māyā; both are results of Māyā. Yet, the distinction between them lies in the way that Māyā is heavily influenced by Īśvara, though the jīva, or individualized being, is heavily influenced by Māyā, the constraints forced by Māyā upon the jīva make it thoroughly neglect its genuine nature, yet Īśvara can't be harmed by his Māyā, as the cobra can't be harmed by its toxin, both Īśvara and jīva are appearances of Brahman on the relative plane, yet Īśvara is free, similar to a bug which moves openly on its web, while the jīva is caught on the planet, similar to a silkworm detained in its cover.

Īśvara utilizes Māyā as his contraption for the creation, shielding, and disintegration of the universe, through Māyā, he by and by practices His Outright power over it. Be that as it may, the jīva is a Māyā slave. It should never be completely finished that Māyā is non-existent from the point of view of Unadulterated Brahman, in this way, both Īśvara and jīva are non-existent from the stance of the Outright. Both are outward appearances. On the relative level, be that as it may, jīva is the admirer and Īśvara is the loved one. Īśvara is the Creator, as well as the jīva, the created entity. Īśvara is the father and ruler, and jīva is his son or worker. Īśvara, on the other hand, is one degree below than Brahman, but his value in the total world transcends all action. In reality, because Brahman is the insignificant Outright, it cannot be an object of the jīva's cognition.

When the most elevated journey of otherworldly experience is reached, both the solitary soul and the individual God unite in Brahman, and the three become one. Only Brahman exists.

The word Sat-chit-Ānanda, Sat, Cit, and Ānanda, absolute, there is no differentiation between substance and characteristics, Sat, Cit, and Ānanda mean similar element when one of them is available, the other two are also present, outright being is outright consciousness and out and out excitement.

As per Brahma Sūtras, Brahman can be understood only through the scriptures. *Śāstrayonitvāt*, the scripture existence the means of true knowledge.

This Sūtra clarifies the idea presented in the Sutra; if there was any doubt that Brahman as the origin, etc., of the world is established by scriptural authority and not by inference, etc., independently of it, this Sutra clarifies that Śruti alone constitute proof about Brahman. Because Brahman is an already existing entity, like a pot, it can be recognized by various sources of correct knowledge outside from the scriptures.

Brahman has no form, and so cannot be perceived directly; similarly, in the lack of inseparable attributes, such as smoke is of fire, it cannot be proven by inference or analogy (Upamāna). As a result, it can only be learned through the scriptures, as the scriptures themselves state, a person who is unaware of the scriptures cannot realize that Brahman.

According to the Upanishads, Brahman is that which the eyes cannot see, words cannot articulate, and the mind cannot perceive or comprehend. For example, Brahman is the Ultimate source of all creation; however, because creation preceded language, it is impossible to comprehend Brahman in words.

We are the essence of Brahman, but we have our own individual expression within the outline of our human bodies, and we reflect our consciousness into the actual world. Brahman is the one form that arose from life, the ultimate truth, the energy that regulates the universe and gives us life. The Upanishads depict Brahman as an infinite being, pure consciousness and bliss (Sat-chit-Ānanda), and so is not just the creator but the totality of the universe and all its phenomena, with no beginning and no end.

Brahman is real, because it is that which is constant in the past, present, and future, Brahman as truth is constant and unchanging, Jñānam is absolute knowledge.

We cannot know Brahman as we know sound, smell, taste, pleasures and sorrows, but Brahman is unconditional knowledge, in the sense of experiencing (Anubhāva), and is self-realization.

Brahman is endless and infinite, just as waves have a fleeting existence but the sea is eternal, so the world of phenomenal experience is passing and Brahman, the infinite and unending, is the substratum upon which the universe appears.

Because empirical knowledge cannot grasp the real essence of Brahman, any positive descriptions we make about Brahman based on scriptural knowledge will stay at the level of subjective perception. Brahman, like empirical knowledge, exists beyond the facts. This is why Brahman has contradicting characteristics.

“In Brihadaranyaka Upanishad, we can read that Brahman is light and not light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness.”³¹

“Katha Upanishad speaks of Brahman as smaller than the small, greater than the great, sitting yet moving, lying and yet going everywhere.”³²

Brahman is light in the sense that there is only light and darkness since Brahman exists. There are both little and great ones since Brahman exists.

“At the same time, the word ‘existence’ cannot be attributed to Brahman and to the empirical world in the same way, for Brahman’s existence is of a different nature, the existence of Brahman is opposed to all empirical existence, so that in comparison with this it can just as well be considered as non- existence, hence Brahman is the being of all beings.”³³

The nature of Brahman is so transcendent, that it cannot be equated to anything else in our world. Brahman is present in all of its forms at the same time, because nothing can exist without Brahman. Empirical experience with Brahman, on the other hand, is not conceivable. As a result, Brahman is that unchanging and absolute existence that stays the same in all of its incarnations. It is unique from the space-time-cause world and serves as the foundation of all experience.

³¹ Radhakrishnan, S, The Principal Upanishads, p.272

³² Self-realization the Advaitic perspective of sankara ,Indian philosophical studies, IV, P.28

³³ Cf. Paul Daussen, the system of Vedanta, trans. Charles Johnson, p.211-212.

Brahman has nothing in same with it, nothing distinct from it, and no internal difference, because all of these are empirical distinctions; it is non-empirical, non-objective, and exclusively other, yet it is not non-being.

Advaitins teach that there is only one and only one reality which is consciousness without any differentiation. In this doctrine, we gain a better understanding of Absolute reality because this individual soul's essence is also consciousness.

Post-Śaṅkara

This period bridge from the ninth century to the sixteenth century. PadmaPāda, Sureshhwara, Vachaspati, prakashĀtman, vimuktĀtman, sarvajñĀtman, sriharsha, chitsukha, madhusudana, and others are among the Advaita Vedānta writers of this period, who brought various new concepts to the philosophical framework of Advaita Vedānta during this time.

Although the Advaita tradition extends from the Upanisadic era to the present day, we can divide it into pre-Śaṅkara and post-Śaṅkara periods, with Śaṅkara serving as the borderline. This type of formulation helps in identifying philosophical reformulations and building that occurred after the Śaṅkara era despite the Advaitic core while the core teachings remained consistent throughout, significant outlying developments occurred. New principles were offered and were acknowledged as the original Advaitic principles. Śaṅkara had four disciples, According to tradition: PadmaPāda, Sureshvara, Hastamalaka, and Totaka.

From the perspective of post-Śaṅkara Advaita, the first two's literary out comes are crucial, as previously stated, custom says that Sureshvara and Mandana were the same person. Mandana produced both non-Advaita and Advaita treatises (the Vidhiviveka and Bhavanaviveka) (the Brahmasiddhi). It may be difficult to accept their identities because the author would have refuted his own Mms beliefs by writing the Brahma Siddhi. Some academics, understandably, feel that the author of the Brahmasiddhi is unique from the author of the Naishkarmya Siddhi. However, based on the nature of the works listed above, it is impossible to prove that they were not created by a single person.

Subsequently, the author of the Brahmasiddhi might be an Advaita and Mīmāṃsā expert. Although the argument over this tough issue rages on, the majority of people believe Mandana and Sureshvara were two distinct people. Totaka is in charge of Totakastakam, and Hastamalaka is in charge of Hastamalakiyam. Sureshvara is known as the Vartikakara because he authored vartikas on Śaṅkara commentary on the Taittiriya and Brhadaranyaka Upanishads. He is also the author of the Naishkarmya-siddhi, in which he proclaims his devotion to akara's legacy and quotes liberally from the Upadeshasahasri, and his vartikas respond to what is Sureshvara is said to have been the first preceptor of the Sringeri matha, and others say he also presided over the Kanchi matha.

In the post-Śaṅkara period, two Advaita schools emerged, the *Vivarana* and the *Bhamati*. The Vivarana school of thought can be traced back to PadmaPāda's Panchapadika. Inappropriately, this job is not finished, this book is accompanied by a commentary called the Panchapadika-vivarana. Vidyāranya transcribed his own interpretation, the Vivaranaprameya-sangraha, in the 14th century. Later on, a huge number of other commentaries on this important work were created.

The Bhāmati school of thought can be outlined back to Vacaspati Mishra's Bhāmati commentary on the Brahma Sūtras. Amal Ānanda wrote an extra commentary known as Kalpataru. Parimala, in turn, has made a statement on Kalpataru. These three manuscripts constitute the Bhamati School's foundational texts. Vacaspati has prepared a commentary on the Brahmasiddhi that has yet to be published. The main concepts of the Bhāmati are taken from the Brahma Siddhi. The Vivarana tradition can be linked to Sureshvara's writings.

In the post-Śaṅkara period, we find a series of writings known as siddhi literature, which includes

- a) Sureshvara's Naishkarmya-siddhi,
- b) Vimukt Ātman's Istasiddhi,
- c) Madhusudana's Advaitasiddhi, and
- d) Gangadharendra Sarasvati's Svarajyasi.

They are all complicated logical texts, similar to Sri Har Sam's Khandana Khanda Khadya, which uses reasoning to oppose other schools of thought without ever presenting his own.

Many separate philosophical works were created after Śaṅkara, in adding to commentaries on the prasthanā traya and supplementary prakāraṇa-granthas. Vidyāranya wrote numerous Advaitic treatises, including the Panchadasi, Anubhūti Prakāśha, Vivaraṇa Prameya saṅgraha, and others. Appayya Dikṣita, another great Advaita scholar, published numerous texts, the most famous of which is the Siddhantaśa-saṅgraha.

Appayya also produced a commentary on Vedāntadesika's Yadavabhyudayaṃ, demonstrating his openness to and respect for different interpretive traditions. Dharmaraja wrote Vedānta paribhaṣa, a complete work on Advaita epistemology. Vedāntasara is one of the best-known epitomes or prakāraṇa-granthas of the Philosophy of the Upanishads, as taught by Śaṅkara Vedānta, the essence of Vedānta written by Sadananda yogendra saraswati.

Scholars from the twentieth century, such as Rāmāyaṇa kavi and Anantha Krishna Sastri, have also contributed to the advancement of Advaita Philosophy. Vedānta is a living tradition being studied by both modern and traditional experts. Another topic with a large body of literature is Vedāntic dialectic, the acceptance of the concept of māyā is flawed, and According to Rāmānujā's sapta vidha-anupapatti and Vedāntadesika's Satadusani, Desika's opinions are challenged in Anantakrishna Sastri's Satabhusani. In turn, Uttamur Viraraghava's Paramarthaprakasika attempts to rebut Sastri, and so onwards. The nature of the texts mentioned above demonstrates that Vedānta is still a living tradition.

In the direction of summarize this chapter I have explicated how Śaṅkara explained in his Philosophy what are main components of his Philosophy, how he relates with everything with Brahman and how his theory of Māyā plays a central part in the consideration of his Philosophy, along with this Śaṅkara's approving of Consciousness in relation with Self-realization.

In my next chapter, I want to connect with the philosophy of Aurobindo which is a synthesis of idealism, realism, naturalism, and pragmatism. He believes that jñāna (knowledge), Bhakti (devotion), and Karma (work ethics) can lead a person to the divine path. However, a healthy personality requires a balance of spirituality, creativity, and intellect. This project began as a comparative philosophical analysis of the Classic and Neo-Vedantic traditions.

Chapter 3

Aurobindo's Integral Advaita

Aurobindo was a poet of patriotism, a humanist, and a divinely inspired philosopher. He was a prominent philosopher and thinker of the modern age. Haridas Chaudhuri (Bengali integral philosopher) says it is only Aurobindo who has made an impactful system of philosophy among the contemporary Indian philosophers. His philosophic development is highly influenced by the Vedas, Upanishads and Gita of ancient India, western thought also has made such influence upon him. For understanding Aurobindo Philosophy, one must have a clear understanding of our tradition of Upanishads and Gita in its true perspective since the Philosophy is both a continuation of and a new interaction of the Vedāntic thought. He accepts the evolutionary theory of the west, including Vedāntic doctrine.

He continues the Vedic tradition of recognizing God, man and nature as constituting one Reality. Each Mahāvākyas of the Upanishad is taken up as a pillar of his Philosophy. The other Indian schools of thought also utilize the Vedas, but none of them have succeeded in explaining the fundamental truth in its full depth and elaborating its teachings into completion like Aurobindo. In the Vedas, the rishis were both seers and poets. Only those who have the same poetic and yogic capacity can comprehend these Vedic perspectives in their true light. Aurobindo is a personality of Supramental development and his Philosophy is a result of this. In a broad sense, Aurobindo's Philosophy can be called uncompromising.

Aurobindo, as a philosopher, is always apprehensive with the suffering of mankind and his dilemma in the universe, which is basically a result of ignorance. He not only analyzes this problematic situation but also tries to help mankind to solve its ongoing problem by offering only the permanent solution of attaining super manhood.

“His integral yoga and Supramental yoga are two of the most powerful philosophical instruments that will enable man to become a true superman, for example, his integral yoga seeks man's union with the divine and complete transformation into a divine. Being an integral yogi, Aurobindo, the great teacher of integrated and active truth vision, is known as a mystic philosopher.”³⁴

Although he demonstrates that the ultimate reality is spiritual, he sets out an ideal for mankind towards which all efforts must be directed. However, unlike Śaṅkara, his idealism cannot be characterized as nondual, as the ultimate truth is not homogeneous Pure Consciousness without any conditions. Instead, we find certainty is complex and infinite. It is consciousness- force, truth and bliss.

As Aurobindo wrote, “the real monism, the true Advaita, is that which observes all things as the one Brahman and does not distinct its existence into two incompatible entities, absolute truth and absolute illusion, Brahman and non-Brahman, the self and not-self, and the real self and the impermanent Māyā.”³⁵

The best name that can be given to Aurobindo's Philosophy is the one given to it by Haridas Chaudhuri, and he pronounces, “The Philosophy of Aurobindo is best described as integral non-dualism (*Purna-Advaita*), or integral idealism (*Purna Vijnana*), or just integralism (*Purna vāda*).”³⁶

Again Haridas Chaudhuri writes in his book. ‘The prophet of Life Divine’ “Integral non-dualism (*Purna-Advaita*) and the wonderful art of harmonious and creative living are two terms that come to mind when describing the full worldview included in that message. *Purna Yoga* is living a life motivated by fundamental truth vision.”³⁷

In his Philosophy Aurobindo has shown a global vision, a global comprehension which leaves out nothing, not only from the Indian tradition but from any worthwhile world-tradition. Throughout his Philosophy we can see the true vision of a yogi, he is a *purṇayogin* and so his vision is also *purṇa* and it is the same like Advaita.

³⁴ Dr. N.N.Londhe Introduction to sri Aurobindo's Philosophy, 2017,publisher lulu.com, p.28

³⁵ Sri Aurobindo, The Life Divine,Pondicherry: Sri Aurobindo Birth Centenary Library, 1970, p. 31

³⁶Haridas Chaudhuri and. Dr. Frederic Spielberg, the Integral Philosophy of Sri Aurobindo, London: George Allen and Unwin, 1960, p. 19.

³⁷ Haridas Chaudhuri, Aurobindo: the prophet of life divine , 2nd ed. Aurobindo ashram 1960, p- ix

Aurobindo's Philosophy starts from the Upanishadic concept that 'all is Brahman' He builds his entire Philosophy on the fact that the world is an appearance of God. It is not an imposition of any other Power on the pure truth of Brahman, nor is it a secondary origination of God, but rather a direct manifestation of the Supreme Reality.

There is a meaning and purpose in his creation, to manifest the divine consciousness with all that is inherent in it, knowledge, power and bliss. Brahman and the universe are different circumstances of the one omnipresent reality, so the universe is as real as Brahman itself. For him, however, the universe is not a hallucination or a meaningless transient phenomena; all is real, you are real, I am real, and everything we see around us is as real as reality can be, since everything is a genuine information of Brahman, which is the single reality.

Aurobindo takes a comprehensive view in which Brahman is equivalent not only with our being, but with all the rest, he accepts and sublimates the opposition between the inferior nature and the superior nature. The opposition between the two is transcended as a result of the operation of a superconscious creative force, the Mother.

Nature of Reality

Aurobindo's metaphysics is based on consciousness force. He said that the real truth is spiritual truth but he also accepts the importance of matter. He has explained in his book titled as The Life Divine that pure consciousness wants to manifest itself completely among us. On the other hand Matter wants to be a substratum of this universe. When we cannot avoid any of them at that time we have to establish a theory which is the combination of consciousness and matter.

Aurobindo said that there is a place in the world where both matter and mind or consciousness get together. At the same time consciousness becomes truth to matter and matter becomes real to consciousness, and he said that 'Brahman' the supreme soul is the only real thing which belongs to everywhere that's why Brahman cannot be perceived from a limited view point.

At the primary stage we cannot know this Brahman but we just have a concept or belief of a being who is eternal truth and belongs to everywhere. Before starting to know the essence of this truth it is essential to have the idea of a different stage of Sat-Cit- Ānanda as Aurobindo realized.

Aurobindo talked about the different stages of being but he never said that ultimate truth has multiple nature. According to him, truth is essentially one in nature but it depends on two theories: singularism and pluralism, creation is the manifestation of the singularism aspect of truth. Aurobindo explains Sat-Cit- Ānanda is the source of everything, so there is no doubt that Matter comes from Sat- Cit- Ānanda.

Aurobindo stares at the whole world from the viewpoint of the highest consciousness which he calls “Sat-Cit –Ānanda.”³⁸

Following the Upanishadic tradition, Aurobindo accepts Brahman as the supreme reality. It is absolute self- existence, self-awareness, self-power, and self-light of being. It is Sat-chit-Ānanda.

It manifests itself in 3 forms that is

- (1) The self (Ātman)
- (2) The conscious (being or spirit)
- (3) The God or the divine being (Īśvara).

This is the height of Philosophy and the top of human intellectual endeavor. It satisfies our intellectual desire for an inclusive integration of diverse experience. According to Prof. Haridas Chaudhuri, the critical hypothetical idea for human intellectual actions is an experiential maxim.

Aurobindo doesn't really connect reality with either being or becoming, but rather sees both as ways of reality, denying one or the other is simple; seeing the truths of consciousness and determining their relationship is true and productive knowledge.

³⁸ Sri Aurobindo an interpretation, Vikas publishing house, Delhi, 1971, p.33

Therefore, the absolute is beyond the two, it is eternal and infinite; it is not describable either by negations *Neti, Neti* or affirmatives, *iti, iti*. The supreme reality manifests itself by transcending the universe and providing one foundation upon which the universe rests while remaining real and fundamental to its very nature. This infinite reality can be seen and experienced in our intellectual knowledge through these truths. Therefore, all that exists is Brahman and Brahman is all that exists.

“All existences are everlastingly contained in Sat-Cit Ānanda and have been manifested out of that reality, however this manifestation is not a direct one of Sat-Cit Ānanda for infinite consciousness in its infinite action can produce only infinite results.”³⁹

Our intellect cannot comprehend Brahman in its essential nature, but we can grasp its essence through our individuality and the names and forms of the universe. Through the realization of ourselves, we come to a certain realization of the supreme self, which is Brahman, whose essence in consciousness is our true self. (Svarpa).

The supreme existence in us is none other than this supreme existence in its nature and uniqueness, as Aurobindo points out. As it is, it is self-evident to all thoughts that are inexpressible, and inexpressible to a knowledge of which only our supreme existence may be capable.

“Two important facts emerge from Aurobindo’s characterization of the determinability of the absolute and its self determination to our consciousness.”⁴⁰

For starters, just as Brahman is not constrained by its determinations, it is also not constrained by its determinability. It is free to determine itself forever, unconstrained by its own decisions, and unconstrained by any external determination of anything other than itself, because no such non-Brahman existence can exist. Second, in its infinite essence, all absolute determinations are perpetually enclosed. In other words, Brahman exhibits whatever it possesses, and all other possible realities are forever remained inside its ultimate reality.

³⁹ Sri Aurobindo, *The life divine*, 1949, p. 108

⁴⁰ Ibid- p. 302

Sat-chit-Ānanda

Aurobindo, *Sat-Cit Ānanda* is the absolute reality, in truth, it is the threefold principle of life, consciousness-force, and bliss, denoted by the letters *Sat*, *Cit*, and *Ānanda*. The absolute is simultaneously transcendent and immanent. Being and becoming are manifestations of its immanent character. The absolute's formless and nameless qualities reflect its transcendent nature. As a result, the absolute has both form and is formless.

The Absolute as pure existence:

Aurobindo says 'pure Being' is universal or general and it is the substratum of unlimited power, he says that when we forget our individuality and look at the world without desire and attachment then we realize an infinite power before us which is expressed in limitless space and time. This Pure Being can go beyond our practical world but in order to Ignorance we think that the stream of action or karma is because of the satisfaction of our expectation and desire. By the clear observation we can realize that there is a relation between the chain of karma and our life. When we understand that all these things are the means to realize our own nature which is identical with pure being from that time our real life will be introduced.

Aurobindo said that it is not possible to define this 'Pure Being' completely. It is indescribable. Infinite, beyond space and time and completely independent. We do not call it the combination of qualities nor the combination of quantities. All the substratum of qualities and quantities might vanish but this 'Pure Being' will remain.

Absolute as Consciousness force

When we talk about Aurobindo's consciousness force we have seen two questions in it .one- what kind of relation is there between 'Pure Being' and 'Motion'? And second is how the nature of this motion is? In reply to the first question he said Being and Motion are the two aspects of the same truth, both are same and identical.

Motion exists in being and the ground of Motion is being. Aurobindo said that consciousness force is not the thing which did not exist before being so According to him there is no difference being and consciousness force, both are inseparable. Now we need to know the nature of consciousness force. We usually say that consciousness means the consciousness of an awakened state and denies

the consciousness of dreaming and sleeping, but the meaning of consciousness is not that narrow. There is no doubt that in the form of dreams and deep sleep, we have consciousness as well, the consciousness of waking is just a small part of the whole consciousness. So if we think in that way then we can see that those objects which we call Matter also have consciousness in a potential form. All things originated from consciousness so it is the cause of everything.

The second question is how is the nature of Motion? In reply he clearly said that motion means Consciousness, motion. It is also known as consciousness force, this strength is the main origin of creation that's why he called it 'Mother'. He considered this power as Divine power and in this way Aurobindo accepted the consciousness force as the foundation and creating power of creation of the world.

The Absolute as Bliss

In the Philosophy of Aurobindo the infinite Being is not only conscious but we can call it 'Ānanda' (delight) as well. Aurobindo thinks that Ānanda is the only cause of creation, from this *Ānanda* or Delight the world has been created. In this case he accepted the view of ancient Vedānta about the creation of the world. The main purpose of this creation is only Ānanda.

One question can be rise here about evil and that is if this empirical universe is the manifestations of Ānanda of Brahman, and if Brahman is, Sat-chit-Ānanda in nature then why there are so many evil in this world? The presence of evil proved that either Brahman is evil by himself or he is unable to remove evil from this world. Now if he is not able to removed evil then he can never be the perfect Being, on the other hand if he has given evil and pain in the life of human Being intentionally then can never be '*Ānanda Svarūpa*' (Delight in nature). Aurobindo was very conscious about these types of questions. According to him this kind of question came to mind because we think that Brahman is out of this world or he does not exist in this world.

The Nature of Creation: The world process

Aurobindo talked about two world processes, Ascent and Descent. These are also known as Evolution and Involution. In order to explain the creation of the world he has accepted the view of Vedānta. In Vedānta they considered the world creation as the result of Avidyā or Ignorance, because of Avidyā we think that world is real and the jīva are different from each other, in the Philosophy of Vedānta they said that actually there is no creation, and what appears to us is as empirical world is just māyā.

But Aurobindo said that Māyā is not separate, it is the inseparable part of Divine Consciousness. In fact he said that in the process of creation one point is covered by Divine Consciousness and the point is covered by Ignorance.

Aurobindo's view about the formation of this universe is slightly diverse from the Advaita Vedānta because in Vedānta Philosophy they said that the world is Miṭhyā or unreal but Aurobindo gave the status of being real to this world.

According to him creation is nothing but a joyful game, Delight is the main cause of all existence. He said that the world appears to run in different forms but when we try to understand the Motion and the purpose behind its different appearance then we come to know that the creation is just the expression of joy or Ānanda. Māyā has two meanings. One is, it is a process of creating illusion and second is, it is a power. Aurobindo did not accept the first meaning because then the existence of this world became an illusion.

He clearly said that this universe is not illusory, if this universe is a dream then this dream must be real, he accepted the second meaning of Māyā where he mentioned that Māyā is the power of creation of the world.

Aurobindo on Māyāvāda

Aurobindo critiques Māyāvāda, but does not reject it completely, his theory of māyā provides his certainty in human advancement, more over he adds that, we must have constantly and inevitably move towards the super mind, which is the physical appearance of Brahman in the physical realm.

Aurobindo's Māyāvāda is the idea essential idea of developing the consciousness, that the physical world symbolizes a development of spiritual initiative that is always not make sure of it that to those who contribute to it. Aurobindo argues that all things are nothing but manifestations of the one non-dual Brahman, they must contain some of its originality.

Aurobindo is skeptical that Māyā, which is neither real nor unreal, can explain the relationship between the apparent many and the real one; he claims that both there is no relationship among Brahman and the universe, or that Brahman is eternally established as the universe.

The resulting is the view the neo-vedāntins, accepted that they believe that Brahman is eternally demonstrated as the world, this is also Aurobindo's view and he believed that the world is true, he says while Brahman is understood as Sat-chit-Ānanda, he is also the super mind, mind, life, and matter, the universe is functioning out of the being of Brahman, without the appearance Brahman would not be at all. Therefore, there is the oneness of all things.

Aurobindo's critique of Māyāvāda

The fundamental problem of Philosophy is the relation between truth and reality, that which is real and that which we know is the truth. Aurobindo in his divine life raises similar philosophical problems with regards to the metaphysical connection between the finite and infinite, in between reality of the sum total of an infinite being.

Māyā is often understood to be illusion, the philosophy of Advaita is often summarized as *ब्रह्म-सत्यं जगन्-मिथ्या जीवो ब्रह्मैव नापर*, which is that Brahman is the only truth, the world is unreal, and there is ultimately no distinction between Brahman and the individual self.

As a result, the phenomenal universe is assumed to be unreal, an illusion or *Māyā* Aurobindo, on the other hand, he believes that this world is a big illusion, and he establishes his *Māyāvāda* theory as follows.

The universal illusion is something imagined to have the characteristics of an unreal subjective experience, it may be a figure of forms or movements that comes from in deep sleep or in a dream consciousness and is for the time being carried out on a pure self-consciousness.

According to Aurobindo, the interpretation of *Māyā* as an illusion is untenable. Here he first characterizes the cosmic illusion as some sort of an unreal subjective experience, which arises either in eternal sleep, or in dream consciousness or in waking life. But this analogy he argues fails to account for normal understanding, he argues that dreams may be contrasted with waking life but that does not mean that we can distinguish them as unreal as opposed to real because dream and waking life could be equally real, this is one of the fundamental arguments raised in epistemology.

Second, dream and waking life can be distinguished from one another because dreams lack continuity, coherence and stability that characterize waking life.

The third and most essential point, which Aurobindo makes in this context of *Māyā*, is that even if we ignore the first two obstacles, the dream comparison completely fails to show the world's unreality. Instead, it establishes the world's actuality, which is claimed to be the cornerstone of Aurobindo's *Līlāvāda*.

Furthermore, he goes on to say that dreams are real, and it means that the world is a dream is not to put into this world is unreal, but rather that it characterizes the mode of reality. His conclusion is that the dream analogy fails us completely, because it is possible to use it as a metaphor to explain a certain attitude to reality, but not the other way around.

The introduction to the Brahma Sūtras bhāṣya starts with identifying the fundamental obstacle to knowledge which he shows is due to the superimposition or Adhyāsa of the real into the unreal, and this kind of the introduction is said to be unique to Śaṅkara and set out to give different analogies to show this superimposition. The most common analogy is that of the rope and snake, the mother of pearl and silver. In each of these cases one mistakenly takes one to be another; there is a superimposition of attributes which are of different kinds. Similarly, people say Śaṅkara falsely superimposes unreality onto reality.

But for Aurobindo, this kind of analogy between the real and the unreal, is more of a persistent disanalogy, if anything else they reinforce the reality of the world rather than unreality. Aurobindo points out that it is not so important to make inquiries into the unknown of its appearance but relatively into the particular nature of its reality.

The above point is important because it is where Aurobindo seems to be taking a different approach than Śaṅkara, since Śaṅkara is said to be concerned with the question of knowing and identifying the error, for Aurobindo it is not the appearance or error or what is unreal but rather what it is real or what is that which constitutes reality that needs to be addressed, in this way Aurobindo shows how the notion of Māyā as illusion seems to be inadequate to clarify the connection among the diverse nature of experience and unity of being as such.

The question posed by Aurobindo to the Māyāvādins is that presupposing that Brahman is real and absolute and if the physical world is a product of Māyā then is Māyā also real? If one is to assume that Māyā is also real this will lead to an essential duality between that of Brahman and Māyā and if it is unreal then it cannot be the cause of the world of appearances.

The Māyāvādins' response to this question is that Māyā is neither real nor unreal, it is Anirvacanīya or inexplicable. If it is neither then how may Māyā mediate among us and the ultimate reality Brahman is the question posed by Aurobindo. Aurobindo points out that nothing in the theory explains this connection. If the theory requires a completely incomprehensible explanation, then it is no explanation at all, he concludes by saying that the theory of Māyā does nothing more than render the world of experience meaningless, Separation from nature does not liberate one, but separates one from oneself. The existence of something must also be explained rather than denied.

Aurobindo's Līlāvāda

Līlā is a concept indicating Divine play, Līlā is defined as the creative expression of Brahman. The Līlā of Brahman consist of the evolution of consciousness towards Sat-chit-Ānanda. According to Aurobindo, the purpose of the Līlā is to change unconscious matter into aware beings in the universe who understand their place in the divine and the Sat-chit-Ānanda that pervades life and existence at that degree of waking.

The material world and the beings whose consciousness has emerged as a result are valid expressions per se of this creative unfolding mystery; thus, Līlā validates Māyā from an integral viewpoint, in the context of the play's mystery, its expression and development are fundamentally valid expressions of Brahman. According to Aurobindo, the movement of matter to life, as well as all the aspects of Brahman subjected to be itself, are all facets of Brahman's Līlā, thus, Aurobindo's Līlā does not replace Māyā, but rather confirms it.

This section is split into two sections in the outline of Aurobindo's Integral Yoga, the first looks at the distinctive features of *Purnadvaita* (integral non-dualism) in the context of Integral yoga. Other theological systems have a rich and nuanced view of non-duality, and his research has distilled the main characteristics of Integral advaita, which will be employed in the rest of the section.

These features, can be explored thoroughly in the *purnadvaita* section, which contain the rationality of three separate positions of being within and in broader sense of Brahman.

Consciousness progresses from nescient matter to superconscious beings capable of transcending separation and ignorance of Brahman. In addition, humanity plays a key role in this unfolding process. The intellectual and spiritual framework in which Līlā. Aurobindo's Integral Advaita is the source of the embedded text. Part two explores the concept of Līlā. The Life Divine and its implications as presented in Aurobindo's works.

“Līlā in Integral yoga is indeed the idle play of the Absolute, but the play involves a uniquely teleological and participatory agenda, an agenda that the Absolute has somehow put forward that leads toward the evolution of consciousness, the three positions of being provide a context for this evolutionary agenda, the participatory nature of the individual poise of being creates a quasi-independent dynamo for the evolution of consciousness. But this evolution is conceived in Līlā.”⁴¹

In the end, the recognition of Brahman in all objects, has always been lacking or, as Chaudhuri expresses it, freedom or ‘mukti’ is the realization of eternal identity with absolute.

Thus, the Integral Advaita Lila is a different play that is both teleological and idle, in which people are distinct actors with unique agency to progress Brahman's play. The basis of the problem is eternal and unchanging delight in being that expands into unlimited and varied delight in becoming.

Integral Advaita, as referred as in the above section, identifies three states of being, transcendental, universal, and individual. All the three states are different inside Brahman because it can be inconsistently manifold and beyond manifold without ever losing its absolute character as being. Transcendental Sat-Cit and Ānanda coexist alongside the material cosmos' laws and expressions, as well as the beginning consciousness of individual beings. Each is a distinct domain in its own right, and each aspect of the absolute Brahman's play. As with Brahman's being, Māyā consciousness is not bound to a finite restriction of itself or to one or law of its action, it can be many things at once, have many coordinated movements that may appear contradictory to finite reason despite its infinite variety, infinite plasticity, and inexhaustible adaptability, it remains a single entity.

It can express multiple states of awareness at the same time, multiple dispositions of its force, without ever ceasing to be the same consciousness force, because it is unbound and limitless by nature.

It is essentially the supreme supra-cosmic being, the consciousness force of cosmic nature, and it possesses the same individuality and consciousness as all existences at the same time.

⁴¹ Aurobindo, The Life Divine, 2009, Vol.2, p.611

This issue, as recognized by Aurobindo, that it must be understood in order to understand Līlā in the framework of Aurobindo's Integral yoga. A nondual expression can manifest itself in a variety of ways. That is the meaning of non-duality, there is no individual being or object apart from Brahman's creative expression. Everything is the manifestation of Brahman.

As for Aurobindo, he distinguishes a multiplicity of states of being within the conceptual framework of Brahman. There is a distinct difference between transcendent, cosmic, and individual existences. If one were to sketch out a preliminary conceptual sketch of individual consciousness, it would situate it within the transcendent or cosmic. At the same time, each has its own independent expression.

Nature of Man

According to Aurobindo the man who can be perceived by senses is not the real man. We can't say that those individuals are perfect men. We are not able to know the actual Being, we are constituted by many parts and every part adds something to consciousness. As a result we live in this world with imperfect knowledge. Man has two aspects, one is external and other one is internal or mental. The external aspect is the awakening consciousness of our Being. Higher and lower aspects were divided by Aurobindo, and the higher part can exist before the evolution of man but the lower part can only exist in the process of evolution.

According to him everything expresses the divine knowledge in their own way, Jiva-Ātman and Param-Ātman both are the proof of manifestation of Divine knowledge but their relation is like identity-in-difference.

Here 'Thou- Art- That or *Tatvamasi*' of Vedānta is accepted by Aurobindo. So we can see the three aspects of man in his philosophy (1) External soul, (2) Internal soul, (3) Divine soul. The first one is related to our body, second is related to our spiritual evolution, and the third one is the potential power of divine consciousness. Birth and death only have relation with the external soul because the internal soul is beyond birth and death.

Man can actively participate in the evolutionary process from mind to super mind and help the new race emerge, despite the fact that neither can be avoided nor controlled.

In plant and animal life, evolution begins without conscious effort. In Aurobindo's opinion, nature can evolve in man through conscious will in the instrument.

Individuals, on the other side, they find it difficult to use their conscious will since, we are a complicated join up of multiple desires emanating from diverse aspects of our existence.

As per Aurobindo, individuals advanced from matter to life to mind, developing a physical body, important body, and a mental body.

However, these three layers merely scrape the surface of a person's consciousness. They are in charge of governing awake consciousness through the ego personality or outer nature.

In addition, Aurobindo defines the supraconscious, subconscious, and subliminal levels of being that exist above, below, and within this outer nature.

Aurobindo's philosophy is distinguished by the concept of a distinct soul or cognitive being. It is the human being's innermost center, concealed from surface consciousness by all the other levels of being that surround it. While practically all spiritual traditions recognize the concept of a soul, Aurobindo regards the cognitive being as one's actual distinct personality, which must be revealed in order to develop a delightful life on earth.

As he describes in his life of divine, the soul is a divine principle within the individual that descends into evolution to help the individual's evolution from ignorance to light. It creates a cognitive or soul individuality that grows from life to life, by means of the expanding mind, vital, and body as tools. The soul, unlike the rest of the body, is immortal, it goes from life to life carrying its essence and the continuity of the individual's progress.

The psychic being is considered to gradually express itself through gaining control of the outward nature through conscious spiritual discipline or subsequent offspring. The process of find out and letting ones cognitive self to assimilate and rule many planes of existence is known as cognitive metamorphosis of one's being. It is the first step toward conscious participation in the evolutionary process for an individual.

Theory of Evolution

We find some philosophical theories of evolution, both Indian and Western. It seems interesting to compare these theories with Aurobindo's theory and find out their differences. In our discussion we shall see that apart from other differences the role of reason plays a crucial role in most philosophical theories. On the contrary, evolution is primarily a spiritual one in Aurobindo's view. He believes that while reason characterizes human beings it does not determine his final nature. Man can move beyond the categories of reason into a truly spiritual stage through a conscious exercise of his freedom. The gradual process is evolutionary no doubt but its zenith lies in a divine life on earth.

The entire evolutionary process, according to modern science, is driven by a movement of force that manifests itself as a fight for existence, however, if that force has a process that can be detected to be functioning in the manner that Aurobindo suggests, then that force must have some unknown consciousness. In this context, the term 'consciousness' must be defined more accurately.

Examining the entirety of consciousness occurrences, According to Aurobindo, indicates that our first apparent idea of mental awake awareness, which the human being possesses for the majority of his corporeal existence, cannot be taken as the essential essence of consciousness. According to Aurobindo, there is something conscious in us when we sleep, when we are surprised, etc., and when we are in other seemingly conscious states of our physical being, he also emphasizes that even in our waking state, what we call consciousness is only a subset of our entire conscious being.

Aurobindo refers to phenomena of an immense structure of consciousness based on verifiable data of yoga, the true science of consciousness and conscious force, which demonstrate that I there is a subliminal consciousness behind the surface consciousness in which we are awake in our waking state, (ii) there is the subconscious mind below our waking state, and (iii) there are greater and higher heights of consciousness which are yet to be measured above our surface consciousness. Continuing on, Aurobindo says our total consciousness now far exceeds our physical existence. Despite the power of our senses, nerves, and brain, these organs are nothing more than habitual instruments with no capacity to generate ideas and consciousness.

Aurobindo brings up that rest in human models instructs us that it's anything but a suspension of cognizance, yet it is assembling internal away from cognizant actual reaction to the effects of outside things. Assuming this is the case, Aurobindo calls attention to, the material world as a presence that has not yet evolved a method for outward correspondence with the actual world. The psyche mind is, once more, not completely the same as the external attitude, but rather just a grade of cognizance acting beneath the surface, obscure to the waking man, which has a more profound dive and a bigger extension. Providing that to the peculiarities of subconscious awareness, Aurobindo calls attention to that they far surpass the restriction of what we mean by surface mindset or rest or subliminal attitude. The subconscious cognizance remembers activity hugely prevalent for limit, however very dissimilar in kind, from what we distinguish as a mindset in our waking self.

Additionally, the peculiarities which are super-conscious transcend that mental layer to which we give the name of attitude. This multitude of peculiarities, including what can be called peculiarities of imperative and actual awareness, recommend that in the plant and, surprisingly, in the metal, there is the chance of power to which the name of cognizance, which isn't human or even creature.

Aurobindo mentions to those peculiarities of essential cognizance which are tasks of acts in the cells of the body, these activities are programmed fundamental capabilities that demonstrate deliberateness and comply with attractions and shocks to which our psyche is an outsider. These activities can be viewed as considerably more significant in creatures. Indeed, even in plants, these developments manifest as a looking for and contracting, their pleasure and torment, their rest and their attentiveness, and all that odd life whose reality has been brought out by a cutting-edge Indian researcher by unbendingly logical strategies. Aurobindo likewise alludes to the improvement of examination that appears to highlight a kind of dark starting points of life and maybe a kind of latent or smothered cognizance in the metal and in the earth and in other lifeless structures, or if nothing else the first stuff of what becomes cognizant in quite a while.

As per Aurobindo, there is a fundamental unity, an unbroken unity that enables us to reach the existence of consciousness in all manifestations of the force at work in the world. As we are all too aware, consciousness takes shape in our mentality and indicates intelligence, meaningfulness, and self-awareness.

But as Aurobindo points out, there are actions of perfect meaning and exact knowledge in animals that go far beyond the capabilities of the animal mindset, even man could only obtain that kind of knowledge through extensive education and culture, and it can only use it with significantly less certainty. We learn that the conscious force is active even in insects, displaying higher intelligence, purpose, and knowledge of its objective, ends, and means, and conditions than any individual form on earth has yet manifested.

Aurobindo notes that the actions of animals exhibit the similar pervasive quality of an ultimate consciousness, in the sense that they are not governed by anything or anybody other than themselves, the spirit and its limitless consciousness are free. It's also free in the sense that none of the potential outcomes, or even some of them, must be realized. It is allowed in that every possibility has the same worth as every other possibility. The conscious force also possesses the ability to focus, or *tapas*. Its capability also functions as a self-restraint power.

Attention might be required it might even be its own light that a singular indwelling or complete absorption in the essence of its own being. It might be a concentration of an integral, entire multiple, or part-multiple. Aurobindo asserts that these abilities of the essence of consciousness and the action of exclusive intensity of consciousness enable the method of involution of the supramental consciousness in the inconscience and evolution of that supramental consciousness within the inconscience.

Aurobindo is known as a philosopher of evolution. This is one aspect of his entire philosophy which is very interesting and comprehensive. Darwin's is the first attempt to explain cosmic evolution in a naturalist and scientist.

“However the naturalistic view of evolution need not be considered to be opposed to the theological view, we can conceive that God does not create or evolve the world but impresses only the laws of growth and evolution on Matter, we may take God as the first cause that impresses its laws or principle on Matter and conceive secondary causes responsible for biological evolution. The birth and extinction of species, the development of sensory and motor organs and evolution of higher beings are not special creations of God but are governed by secondary natural causes.”⁴² Darwin’s theory of naturalistic evolution is, therefore, neither religious nor irreligious, it is neutral.

Evolution (ascent) and involution.

The evolutionary process is described as the opposite of involution, so the natural process begins from Matter, life, Psyche or soul, mind and then to the higher regions of the Supreme consciousness reality, here Matter evolves to life only because life itself was involved in it, similarly life ascends to mind because mind was descended in life. The principles in the lower hemisphere can ascend to higher form, because the higher is already involved in lower. Therefore, evolution is the opposite of involution, which means that the lower form of consciousness principle (Matter) gradually ascends back to its original highest form.

According to Aurobindo, spirit is the last evolutionary appearance because it is the original evolutionary ingredient and force. The opposite of involution is evolution: what is the only and ultimate deduction in involution is the first to appear in evolution, and what is original and fundamental in involution is the final and supreme emergence.

Hence, evolution as the reversal of involution is a conscious movement. i.e., the fundamental consciousness being, which is involved in Matter, turns back and ascends to its original nature. Here each step in evolution is undergone by the Spiritual principle (consciousness force), and such a movement of Spiritual principle which is involved in the evolutionary process can be determined as Conscious movement.

⁴² charles darwin, on the origin of species by means of natural selection, or the preservation of favored races in the struggle for life, 1859 p.162

Aurobindo explains, this evolutionary movement, of a progressive self-manifestation of the Spirit in a material universe, should indeed take into account the evolution of force and consciousness in the structure and behavior of Matter at every stage. As a result of its progression from one principle, one grade, and one power of the inner Spirit to another, in addition to the awakening of the engaged consciousness and force. According to Aurobindo, an evolution from a lower to a higher form requires three processes: widening, heightening, and integration.

The Triple Process in Evolution (widening, heightening and integration)

The ascent or evolution, for Aurobindo involves a triple process such as: widening, heightening and integration.

Widening evolution refers to giving every new element or principle a wider operating window. Here, evolution improves its structure and expression to enable it to progress to the higher principle.

In evolution, heightening refers to the progression from one grade or step to a high level. In Aurobindo's evolutionary theory, integration is the central figure. For him, evolution entails more than simply moving up the social scale by avoiding, ignoring, or rejecting the lower ones.

But for Aurobindo integration means ascent through descent⁴³ i.e. in evolution, integration implies the upliftment and transformation of the lower ones. By descending into the lower, the higher transforms it completely, and the lower ascends into the higher.

In simple language, the highly evolved principle helps or initiates the lower principle to progress by removing its complexity or obstacle for ascent.

Aurobindo insists on integration in evolution, because only through integration the cosmic salvation or aim can be fulfilled. If integrating the lower to the higher grade is failed, then, only a part of the universe could struggle close to the destination, whereas the other fails to reach it; and thus the struggle for attaining back to the infinite Supreme existence ever continues.

Therefore for Aurobindo, integration is necessary for the progress in evolution. Him these triple processes characterize the development in evolutionary processes.

⁴³ Basant Kumar Lal, Contemporary Indian Philosophy, p.175.

According to him, there must be a growth of a triple character because this represents an evolution from material ignorance to spiritual realization. The unavoidable physical foundation is the development of matter forms that are more intricately and delicately arranged. This is in order to facilitate the development of a competent organization of awareness. On this basis, evolution must depict an upward evolutionary progression of awareness from grade to higher grade, or an evolving spiral line or curve.

If evolution is to be effective, it must incorporate the incorporation of previously developed material into each grade as it is attained, as well as a complete transformation of the entire being and nature, an integration that admits of a total change in their functioning.

He also adds, at the end of the triple process, consequently reaches from the lower level to the higher level, or from the basis of unconsciousness to the basis of complete consciousness respectively. The 'completeness' is nothing but the Supreme end. Evolution is not a sudden jump from the lower to higher grade, but as said above, it is a gradual progress or the reversal of the involution process. So, it is necessary to explain those various principles which gradually evolved.

Matter

Evolution begins from Matter. Matter for materialists is the foundational principle, from or upon which everything stands or exists. But if we question ourselves, do we know what matters? Or does science have shown it to us? Here, if we understand 'Matter' explained by Aurobindo then we conclude that what we have learned from science is only the meaning of Matter. i.e., to say Matter means nothing but a substance has a mass and occupies space.

But Aurobindo transcends his search and explains the Matter as the conscious reality. So it is necessary and interesting in looking into the deeper structure of Matter explained by him. Aurobindo deviates from the atomistic view of Matter and holds the view that Matter has an inert consciousness force, which is in the form of inconscience.

In Aurobindo's view, matter, life, and mind are merely self-limited, self-concentrated forms of supreme consciousness principle. And this (Matter) is the extreme end in the order of the involution process. From involution, then begins the evolution. In that sense, he explains that, what we mean

materially existence to be is not its truth, but simply its perception in our senses. Since the supreme Consciousness-Being is the beginning and the middle and the end of the whole causation, in a certain sense, he says Matter is conscious principle, but appears as inconscient existence.

All matter, all life, all minds, and all super minds, As per Aurobindo, they are simply manifestations of the Brahman, the eternal, the soul, Sat-chit-Ānanda, who lives in and is all of them despite the fact that that none of them represent his actual being. This is because none of them is the super mind's absolute being.

It is much more difficult for Aurobindo to distinguish between matter and spirit since matter is a final form or facet of the spirit in involution. Because it is impossible to draw a distinction, matter is the consciousness principle. According to him, Brahman is the universe's solitary and primary source of material as well as its sustaining force and guiding principle, matter is Brahman as well, and it is neither different from nor other than Brahman.

Life

Life is the next expressing principle in existence with matter as its foundation in the evolutionary process. Life, according to Aurobindo, is the manifestation of one massive power, a strong advancement of it that is both positive and negative, a never-ending demonstration or play of the power that creates structures, empowers them with a consistent progression of feeling, and supports them with an endless course of disintegration and recovery of their constituent elements.

According to Aurobindo, there is a single dynamic energy (life-force) that exists throughout the world and creates all kinds of physical existence; hence, the physical or material existence of the universe is nothing more than its outermost movement. According to Aurobindo, life may be seen in the shape of the soil as well as in the plants that grow there and the animals that survive beyond the life-force of the plants or of one another.

But for an ordinary mundane level of experience, it never means that life is the result of universal force as explained above. Instead, it perceives life only in the ordinary sense, that is, only in the animal and in the plant, but not in the physical matter. On the other hand, science proves some sort of force in animate things also. Here, the force in animate and inanimate has to be examined. But

in the ordinary sense this play of force in animate things is conceived as not the same as the play of force in inanimate things. “So, it is compulsory here to examine the ‘play of force’ and understand the ‘life as force’ which is in animate and inanimate things. In explaining this issue, Aurobindo discovers such a ‘play of force in three realms on earth’”.⁴⁴

- a) In the animal kingdom (includes human),
- b) In the vegetable (includes the whole plants),
- c) In the mere material void (i.e. physical or material things).

Here among these three, he examines, how does the life-force vary from life of the humans, plants and of the matter? Generally, life-force in animal life is understood with regard to biological phenomena, like breathing, eating, feeling, etc. whereas in plant and matter life-force is almost a metaphor rather than a reality, i.e. it is more a matter-based process than a biological one. Here, Aurobindo comments that associating “life with breathing, eating, etc. in humans are only a spontaneous motion or locomotion, or in other words, they are only processes of life not life itself.”⁴⁵

He also identifies that even by suspending these biological actions, some sort of life-force is witnessed. Similarly in Plants its physical growth evidence for the life-force, whereas in Matter scientists experiments some sort of response to the stimulus, is the sign of the life-force. So, from this examination, Aurobindo finds that in these three realms of existence, though life functions in different forms yet there lies an underlying and similar character of force.

For him, the reality appears is that, just as there is an equilibrium power in motion throughout the universe that manifests in different kinds of material forms that are more or less subtle or gross, the same constant dynamic force is preserved and active in every physical body or object, whether it be a plant, an animal, or a metal, a specific interaction between these two produces the phenomena that we equate with the concept of life. This is referred to as the ‘activity of life-energy,’ and the ‘life-force’ is that which energizes itself.

⁴⁴ Ibid., p.178

⁴⁵ Ibid., p.179

Therefore, the dynamic energy of life exists as various forms (like material or physical energy, Life energy, and mind energy) in the process of evolution, and these various dimensions of energies are one and the same.

In simple words, Aurobindo believed that mind, life, and material energy are all aspects of the same world-force. As a result of the preceding explanation, Aurobindo establishes that life is the dynamic play of Infinite Consciousness Force.

“He explains that the chit-tapas or chit-śakti of Vedānta, consciousness-force, underlying conscious force of conscious-being, is essentially the force that builds up and defines the particle.”

“It manifests itself as nervous energy full of submental sensation in plants, desire sense, will in predominant in animal forms, self-conscious sense and force in developed animals, and psychological will and knowledge outstanding all the rest in man, the power of life is a scale of universal energy that controls the passage from unconsciousness to consciousness.”

For him, the consciousness-force that emerges from matter as life culminates in mind. That is, life is in the middle of its evolutionary process. Then life reveals itself to be fundamentally the same from the elementary particle to man, with the atom holding the subconscious matter and motion of creatures that are liberated into consciousness in the animal and plant life as a transitional step in evolution. The general execution of cognizant power acting psyche level on and in the issue is the most common way of making, maintaining, obliterating, and again making structures or bodies, as well as attempting to stir cognizant sensation in those structures or bodies through the play of nerve force, that is to say, through flows of moves of animating energy.

There are three different stages to this process, the lowest is when the pulsating is still there in sleep matter of the universe, completely subconscious so that it appears to be entirely mechanical, the middle is when it can respond in a way that is still submental but on the verge of becoming conscious; and the highest is when life advances conscious being in the state of an intellectually perceptible sensation, which in this transition becomes the foundation for the evolution of consciousness.

In the middle stage, when we may begin to grasp the notion of life as different from matter and mind, it is actually the same across all the stages, and it will always a half period between matter and mind, an integral of the concluding and predisposition with the former.

A demonstration of cognizant power isn't just the creation of the issue or the activity of the brain with issue and structure as its object of insight, rather, the stimulation of the cognizant being serves as the reason and backing for the creation of the issue as well as the mediator source and provides assistance for cognizant mental discernment.

Thus from the above description it is evident that, life as intermediate energizing of consciousness being, reflects on its sensitive action, which was self-absorbed during involution and liberates it as 'mind' in evolution.

Mind

The word 'mind' in the ordinary sense connotes the part of human nature i.e. with cognition, intelligence and ideas. Here, mind is understood as the tool of investigation and synthesis but not as essential knowledge, i.e. for Aurobindo, "Mind in its essence is a Consciousness"⁴⁶ i.e., in remembering the involution process and the fundamental cause of creation, then it is evident that Mind is dependent and even an original entity of Consciousness-Being, in other words, Mind is the sub-ordinate power of Super mind.

Thus Mind is essentially Conscious-Being. Aurobindo also conceives that, since Mind is out of the ascending series of Conscious-Being, it must be a 'development by limitation'. It means, though it is potential as a Supreme Consciousness Being, but the mind is in the evolutionary process, it is still towards the progress for its actuality. In other words, the mind in its very essence has the same powers of Consciousness-Being, but the limitation in worldly existence is only indirectly or partially illumined. For Aurobindo, the mind which is conceived as an individual entity in worldly existence is only a part of Supreme Consciousness Being. So in every stage of evolution and any form of existence it is the form of Consciousness.

In the ascending series of evolution process, the prior manifestation of Mind is the lower one i.e. subconscient; prior to life is still lower to life i.e. inconscient. Here, in the ascending series of manifestation, we (human) as a mental being can witness that it questions itself and knows itself, i.e. from Matter to life the question of existence never arises, but from mind, it starts questioning and searching for the Truth of its existence. Hence the mind in the ascending series of evolution has a progressive consciousness. It means, comparing the Matter (inconscient), the life

⁴⁶ Aurobindo, Glossary of Terms in Sri Aurobindo's Writings Pondicherry: Sri Aurobindo Ashram Press, 1978 p.90

(subconscious) there is growth in the process. In short, the existence of mind is the greater form of Consciousness than the former state of existence.

It means, life is an action of Consciousness-force (as explained above in 'Life'), this force which appeared before as inconscient force in the form of Matter, then it evolved as subconscient force in the procedure of life, and now the ascending series of evolution gradually developed the subconscient force to something higher in the form of mind.

According to Aurobindo, portion is a driving variable in the concealed standards of presence that is recognizable not for what it is worth as a will, but rather as an impulse of actual energy, and the reliance of an idle accommodation to the mechanical powers that manage the trade among the structure and its environmental factors. The genuine researcher's perception of the material world absorbs and changes into the aggregate of key presence, matter's consciousness, and the cultured kind of material living. It is this unconsciousness and this blind but forceful action of Energy. But once Life breaks free of this structure and starts to progress towards conscious Mind, there is a new equilibrium, a new set of terms that become more proportionate.

Since such an evolution process has already reached the level of the intellect (human), there is still work to be done to advance or attain its ultimate goal. According to Aurobindo, as the Mind progresses via the vital formula from Matter into its own law, it carries the elements of a new attitude and a different state that must grow proportionately. And as life progresses higher toward Mind and Mind progresses upward toward Super Mind and Spirit, everything must alter even more.

Psyche

Psyche means the 'soul' or innermost entity or being human. In the beginning stage of evolution from life to mind psyche (or soul) is weak, only by a slow development it gets its full luminosity. This psyche is said to be the permanent being in worldly human existence. For human understanding it is explained in two forms, such as: upper form of soul (jīvātmā or Spirit) and lower form of soul (Psyche).

In this sense, it is vital to distinguish between the growing soul (Psychic Being) and the pure Ātman (Self or Spirit). Jīvātmā is the undefined individual self, which presides over the individual being and its evolution, connected with it but above it, and who sees himself as universal and transcendent no less than individuals and believes his divine beginning.

This Pure Self is unborn, which does not involve birth and death. In other words, it is not bound by birth or death, body, mind and life. In short, even though jīvātmā supports the psychic being yet it is not affected by any of its manifesting nature. Secondly, the lower form of the psyche is the soul or desired soul, which stands behind the mind, body and life. “In evolution this psychic being enters into the body at birth and goes out at death.”⁴⁷

Thus the psychic being is the soul that continues or is bound by body, mind life in evolution; whereas jīvātmā is the pure Spirit which stands behind the body, mind and life. This jīvātmā jīvātmā is said to be immortal and goes on into one state to the other state of existence. In the evolution process, it manifests itself in the human state and thus it is called a Psychic Being. Aurobindo explains, The Divine Spark (Pure Spirit) involved in individual existence grows and evolves into psychic beings. So, in man, there is a 'dual soul.' To put it simply, psychic is the soul that evolves, whereas jīvātmā (Pure Spirit) is that which is unaffected by evolution.

Aurobindo's concept of evolution is the gradual movement of supreme consciousness, by the power of divine māyā which self-limits itself and takes the form of phenomenal manifoldness; and it is called the universe or worldly existence. Here, the infinite existence withholds itself partially and appears as finite.

And the existence seems to be finite in causation due to the fall of spirit into ignorance. Thus Aurobindo's causation begins with Supreme Consciousness evolving into lower forms of consciousness, and then from lower forms of consciousness to Supremes. Therefore, it is proved that the whole creation is a movement of Consciousness (Spiritual Absolute) by two processes: involution and evolution. Here the consciousness due to its highest delight falls to extreme downward as Matter, and secondly, such a downward movement necessarily bounces back towards extreme upward movement, from Matter to reach its originality. Hence the evolution necessary presupposes involution, so it is evident that existence is nothing but the flow of Consciousness.

⁴⁷ Ibid, p.119.

What is the nature of superminds?

Mind is a holistic theory proposed by Aurobindo, it is based on his ontology, with regard to the mind, “Aurobindo contends that evolution will not stop with human beings, rather, he posits higher levels of consciousness, higher mind, illumined mind, intuitive mind, over mind, and super mind, higher mind is an intermediary between the truth-light above and the human mind, illumined mind is spiritual light, intuitive mind possesses a quick insight vision and luminous insight, Over mind acts as an intermediary between the super mind and intuitive mind, super mind contains the self-determining truths of divine consciousness, it is the real idea inherent in all cosmic force and existence.”⁴⁸

An idea in time and space must be conceived by a divine mind, according to Aurobindo. Sat-Cit Ānanda in itself is a circumference less and Centre less pure unity in itself indivisible without variation or extension. In order to express its infinite nature in infinite terms, such as time and space, it needs a determining principle. As stated by Aurobindo, indivisible consciousness cannot originate division or differentiation as it is subdividing consciousness. To accept indivisible consciousness is nothing but to agree with Māyāvādin’s position.

They characterized the universe ultimately as an illusion. Aurobindo did not accept this view. He says that one cannot imagine the infinite consciousness (*Cit*) without content and power. It must have both knowledge of its own existence (*Sat*) and the ability to express that knowledge. Knowledge and will are in perfect harmony which helps the absolute to manifest itself into a real universe.

In Aurobindo's view, the existence of a super mind follows logically from the position we have already assumed. It is necessary, according to Aurobindo, that the super mind exists if it is acknowledged that spirit is the fundamental reality of existence instead of just mind and matter. There is nothing irrational in accepting the Super mind as a necessary means for Brahman to manifest into the universe. Aurobindo characterizes the supreme as the self-realizing, self-determination, and self- fulfilling power of the infinite.

⁴⁸ Aurobindo, *The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice*, Lotus Press, 1993, p.287

The Super mind can be felt as the second act of creation of the absolute, the first being Sat-Cit Ānanda. However, Aurobindo clearly states that the Super mind is Sat-Cit Ānanda itself. Sat-Cit Ānanda, he claims, doesn't simply rest in its pure boundless unchanging consciousness, but rather moves out of it, using it to create the universe and as its instrument of creation.

Sat-Cit Ānanda's that fundamental condition in which consciousness force is self-absorbed is plainly referred to as primitive vitality. In this place, the limitless being is entirely still. Its presence, or samadhi condition, envelops its existence and consciousness strength. Even in this engrossed state, consciousness is still somewhat active. Being is continually mindful of itself and conscious of its boundless essence. However, in this condition of quiescence, there is already a focus of the power of consciousness, or 'tapas,' upon its self-existence due to a notion or knowledge (Vijna) of its infinite reality, or its infinite oneness as an endless plurality.

As a result, divine consciousness becomes mobile, shifting from a state of immersion to one of self-knowledge. The Super mind is the infinite's active consciousness. According to Aurobindo, knowledge is not only a state but also a power. In other words, the Super mind embodies both divine will and divine knowledge. Because what Brahman knows, it will, 'knowledge' and will are the two main determinants of awareness power (*Cit-sakti*), which is embedded within the essence of absolute, it is a will that flows from and is part of knowledge.

In reality, knowledge, and will comprise the creative power of divine existence in the mode of self-expression. The God wills to express what it knows, and what it knows is the truth of its own infinite being. Being in time and space is expressed through phenomena in the universe. Thus, the Super mind manifests itself as self-knowledge and divine consciousness' creative will.

In the process of cosmic creation the Super mind differentiates it as existence (*Sat*), consciousness (*Cit*), and bliss (*Ānanda*) as their distinct principles of the infinite. Besides establishing the unity of Brahman, it also manifests the many and varied self-determinations of the divine- Īśvara, puruṣa, śakti, Māyā, prakṛiti. The super mind then, as the 'real idea' of Sat-Cit Ānanda contains the seeds of all possibilities of existence. Each seed of things indicates an unlimited number of distinct possibilities in itself since every seed is related to every other seed in such a way that everything in everything and everything in everything, but the Super mind restricts it to one law of process and result.

Concept of knowledge and Ignorance

Knowledge, According to Aurobindo, is an integral consciousness of reality in all its integrity. It is not created but discovered, it is the very material of man's spiritual consciousness. Aurobindo considers that all knowledge is experienced by identity. By the extension of the knowledge of identity, we become aware of our own existence. Aurobindo's concept of knowledge is not only a mental process but a matter of the whole being, the physical, the vital, the mental and finally the spiritual. The knowledge is one indivisible whole in which the highest and lowest are linked through all the mediating links.

Aurobindo defines knowledge into four types based on how a person experiences it, knowledge by identity, first one is knowledge by intimate experience, second one is knowledge by direct experience, and third one is knowledge by indirect experience. According to Aurobindo, our mind receives a direct glimpse of truth from higher grades of consciousness regarding how to develop the mind's consciousness.

Intuition brings the message directly from the unknown but before intuition reaches the surface consciousness, it is influenced by egocentricity, when our mind exceeds the ego centric consciousness, at rare moments of mental detachment, inspiration and spiritual experience, such phenomena take place. The aim of spiritual activity is to free from the state of ignorance and lift him up to the state of knowledge. Aurobindo conceives ignorance as a form of knowledge. It is not absence of knowledge. What seems to be incompetence from one perspective is wisdom from a higher one.

Ignorance

The concept of ignorance finds an important place in the Philosophy of Aurobindo. It is generally believed that ignorance is the antithesis of knowledge. The cause of human bondage and suffering. Aurobindo does not accept this view. He considers ignorance to be similar to knowledge, though practically. Aurobindo concurs that the only clear knowledge is the understanding of the universe or the knowledge of ourselves within the universe, which is ignorance from the standpoint that every superior knowledge is ignorance and every inferior knowledge is ignorance.

Aurobindo maintains that ignorance is of seven types.

Self-ignorance is the primary cause of ignorance, we misunderstand partial truths of existence and temporal relationships suitable for the complete reality of the existence, resulting in the primary and original ignorance. This ignorance curtails from our ignorance of both the Absolute, the source of all being and becoming.

The cosmic ignorance continues, we accept the perpetual mutation and mobility of universal becoming in Space and Time as the sum total of existence, unconscious of the space-less, timeless, immovable, and unchanging Self.

The third type of ignorance is self-centered ignorance, in which we mistake our limited egocentric mentality, vitality, and physical existence for with us authentic self and regard everything else as not-self. We are completely ignorant of our universal self, universe's existence, universe's consciousness, and infinite unity with all being and becoming.

Fourth, we completely ignore the fact that we are eternal beings in time and regard this brief existence as the start, middle, and end of our existence.

The fifth type of ignorance is psychological ignorance: the superficial aspects of our lives and behaviors do not represent our true selves. When we do not believe this, we are suffering from psychological ignorance.

Sixth, we are unaware of the genuine nature of our being; we mistakenly believe that our true nature, or the entire account of who we are, consists of our mind, life, or body, or any two of these, or all three. We neglect to recognize that these things are made of something that both defines them through its occult presence and is intended to determine their operations in a sovereign manner through its emergence.

Last but not least, there is a real-world (practical) ignorance, as a consequence of all this ignorance, we may oversight out on real knowledge, governance, and the complete satisfaction of our life in this world, we are illiterate in our mind, will, sensory experiences, and activities, and we return incorrect answers to the world's questionings at every point, making its way our way through a network of errors and needs, struggles and disappointments, and discomfort and pleasure, iniquity and uncertain, following a twisted path, investigative blindly for a shifting goal.

As a result, Aurobindo considers ignorance to be a authority of knowledge. A knowledge power to limit itself, to concentrate on the task at hand, a knowledge power to withhold itself partially.

Concept of karma and Rebirth

One of the key themes of Indian Philosophy is the doctrine of karma and rebirth. Except for *Cārvāka*, materialism, almost all Indian philosophical traditions accept this idea in one form or another. Karma has played a particularly major role in Indian thought, and its impact on the Indian mind is so profound that it might be regarded as the backbone of Indian philosophy. Karma is derived from the Sanskrit root *kri*, which means to do.

As a result, karma's etymological meaning is act, work, or action, and it refers to any form of work. Being reborn in the world is referred to as '*Punarjanma*,' which refers to a series of births.

"Karma is viewed as the cord that binds man to the wheel of birth and rebirth in Indian philosophical systems, as a result, reincarnation is viewed as a result of individual deeds; hence, karma without rebirth is incomplete, and rebirth without karma is irrelevant; the two are intertwined. Rebirth, according to Aurobindo, is meaningless without karma."⁴⁹

The primary goal of karma appears to be to underline the significance of human behavior.

"Man is a being who, by his acts, words, and thoughts, constantly makes his own destiny. Every move he performs has specific consequences in his character, the law of karma is seen to be the moral world's application of the rule of cause and effect, and no action is complete without producing its effects in the body at the same time, as well as in the mind the law of karma is sometimes viewed as the concept of moral energy conservation."⁵⁰

The law of karma is stated to be a law of sustaining ethical standards, as well as the advantages and disadvantages of particular activities.

⁴⁹ Kishore Gandhi, *Light on Life Problems*, Sri Aurobindo's Views on Important Life Problems, Northup Press, 2007, p.224

⁵⁰ S. Radhakrishana, *Indian Philosophy*, vol-1, Oxford University Press, USA, 2009, p. 244

According to Aurobindo, if the individual enters this incarnation with an individual's personality evolution, it must have been prepared in prior lives on Earth or somewhere else. Every person has a unique personality when they are born, which cannot be explained solely by physical ancestry or family.

the supreme deity Brahman, also called as Sat-chit-Ānanda, is real in Advaita Vedānta, which holds that all is Brahman and that the human self is only an illusion caused by Māyā, and that Buddhism holds that the individual's human mind is actually real. Similar to Buddhism, which holds that there is no self in the end, reincarnation and the karma that causes it must be illusions.

A soul that is only an illusion cannot be forever; therefore, if everything is Brahman and Brahman is real, how is it possible for every human being to have a true soul? A soul that is only an illusion cannot be forever; therefore, if everything is Brahman and Brahman is real, how is it possible for every human being to have a true soul?

“Aurobindo claims that Because Brahman or Sat Chit Ānanda was involved in Matter and evolved through the levels of life, mind, and spirit, it is possible that each individual evolving during *Sat-chit-Ānanda*, involution can be seen as the beginning of existence, it appears to be a timeless beginning, and thus all souls can be "less than a beginning in the past of time and" infinitely in the future.”⁵¹

Path of Liberation

We know that Aurobindo was a yogi, as such Aurobindo suggests the path of yoga for the realization of liberation. With the help of yoga human beings may attain the state of liberation through evolutionary process. According to Aurobindo, “yoga means union with the divine, a union either transcendental, above the universe or cosmic, universal or individual, or as in our Yoga, all three together.”⁵²

For Aurobindo the ultimate destiny or the goal of evolution is Divine life. Here the questions arise that how the Divine life may be realized in the earth? For Aurobindo Divine life may be realized through spiritual activities. Aurobindo is very much influenced by the Philosophy of Bhagavad-

⁵¹M.C.dermotte, Robert a, edition - the essential Aurobindo, great Barrington, MA, 1987, P.224

⁵² Sri Aurobindo, *Lights on Yoga*, Sri Aurobindo Ashram Publications Department,Pondicherry,1991, p. 16

Gita, This is a significant divergence from the Indian yogic tradition, and conventional Indian personal transformation students may find it challenging to comprehend.

So according to the Aurobindo, the fundamental concept of interchange and integration between individual and individual, individual and community, society and general public, and again between them is relatively small and common of mankind, in between common life and consciousness of mankind and its freely developing community and individual capacity, would thus enable mankind's united progress to be realized.

Aurobindo created new vocabulary to describe the principles of his radical innovative methodology, which he labeled the Integral Yoga, in an attempt to make his yoga better understandable.

The aim of Aurobindo's integral yoga is to bring down the power of the Absolute in order to harness it to the service of man and establish the kingdom of God on earth. His integral yoga says that the Spirit should evolve in Life and make earth heaven. It is an approach which considers Man as a whole, an integrated whole, a whole of which the divine is the center.

In our own spiritual tradition, realization means to raise to a height of Spirit, e.g. self, immutable self, mutable self, Sat, Absolute, Non-Being etc., and know it fully or possess it partially or fully.

Aurobindo calls it ascent to the Spirit. Up above there are dozens of spiritual statuses that can be realized. Yogis were most enamored of different states of Ananda and when realizing them called themselves by that name. In *Purna Yoga*, realization is not in the ascent but in the descent.

The descent such as the one of which Aurobindo speaks is not part of our traditional aims, but in view of the mighty souls that attempted Yoga, the strength of their spiritual personalities has invariably led to several unintended or unsought openings. With Aurobindo, there were essential differences. These are as follows; his yoga was an ascent for the purposes of the descent of the higher force. His ascent was not partial as a release from the being or its parts, but an ascent of the whole being that was released from ego and falsehood. Also, the path of His ascent was the same as the path of descent. He did not exclude the parts of being he exceeded.

Each stage of his ascent is completed by a descent from that height into the entire being, thus completing the transformation at that level. He ascends to Super mind in the hopes of assimilating it into his own being. Though he begins with the soul in the mind, his instrument is Super mind, not mind. There is a double opening towards the heights as well as the depths at every place and at every instant.

When he reaches the Super mind, he is able to immediately contact Brahman since the Super mind is always in contact with Brahman. He has gone beyond Super mind, *Sat-chit-Ānanda*, and into the Brahman, and has realized the Brahman in its whole, not as a partial experience. The intellect is incapable of fully comprehending the Brahman, but the Super mind is.

The Brahman he realized descended, as descent is the major thrust of his yoga. Mother claims that his physical body was reached throughout his descent. Mother went one step farther, becoming the Supreme, and attempting a descent into the actual physical substance of her body, rather than just physical consciousness.

Aurobindo conceives Integral Yoga as the most important method for the realization of truth. According to Aurobindo, the divine perfection of the human being is our aim. Integral Yoga aims not only at individual but also cosmic liberation, through transformation of the human race into Supra mental beings. Its theoretical validity depends on Aurobindo's vision, efforts, scientific

Spirit and the possibility of realization in the race is realizable by the individual. Its practical validity depends on its adoption in the human race. For the attainment of the supreme ideal Yoga is indispensable. Integral Yoga differs from other types of Yoga in two senses. In the first sense Integral Yoga spiritualized the whole being. Secondly Integral Yoga seeks to transform the entire human race.

The aims of other Yoga are not sufficient to realize the supramentalization of the human race. The method of Integral Yoga synthesizes other methods by seizing upon the common principle in them. Integral Yoga is a synthesis of knowledge, love and work in their integrality. It requires self-consecration. This will lead to triple transformation, namely the psychic transformation, the spiritual transformation and the Supramental transformation. In Integral Yoga ascent is helped by the descent of the divine consciousness. For Integral Yoga work is essential. This work requires

perfection. It aims at the divine because yoga is for the divine. Meditation and concentration are included in Integral Yoga.

Aurobindo points out the symptoms of spiritual age to support his optimism in the spiritual destiny of mankind. It is in Yoga alone that the spiritual intuition manifests in its fullness and the integral knowledge is attained. Aurobindo holds that from an integral method one may expect an integral result. Integral Yoga brings the realization of the Divine.

It is not only the awareness of the one in its indistinguishable wholeness, but also in its plurality of aspects, which are likewise necessary to the complete knowing of it by relative consciousness, not only recognition of unity in the Self, but also realization of unity in the infinite diversity.

In this regard from an integral method says, therefore, also an integral liberation not only the freedom born out of unbroken contact and identification of the individual being in all its parts with the Divine, *Sāyujyamukti*, by which it can become free even in its separation, even in the duality, not only the *Sālokyamukti* by which the whole conscious existence dwells in the same status of being as the Divine, in the state of Sat-chit-Ānanda, but also the acquisition of the divine nature by the transformation of this lower being into the human image of the divine *Sādharmya mukti*, and the complete and final release of all, the liberation of the consciousness from the transitory mold of the ego and its unification with the One Being, universal both in the world and the individual and transcendently one both in the world and beyond all universe.

Divine existence is of the nature of freedom, pureness and perfection. An integral approach shall enable us to bring the perfect reflection of The Divine Being in ourselves. This integrality can be attained by the integral Yoga.

As per Aurobindo, the earth will be opened to divinity and common natures will feel a wide uplift, Illuminate common acts with the Spirit's beam of light and meet the deity in common ones, nature will live to manifest with the God, then the spirit will take up the human play, and this earthly life will become the divine life.

This synthesis can be seen reflected in Aurobindo's concept of emancipation. As per G.H. Langley, Aurobindo claims to have discovered a type of spiritual experience that, by seizing the benefits of science and logical humanism and bringing to these guidance and practical power, enables an ascension to a new and higher degree of personal and societal well-being. After considering his concept of freedom, Aurobindo may be referred to as the architect of divine life on Earth. While Aurobindo discusses emancipation and human destiny, he does so in a more practical manner. Aurobindo has a profound comprehension of the mysteries of life and existence.

In his concept of liberation Aurobindo clearly shows his originality in exposition of the traditional Indian thought. Another significant point in Aurobindo's view of liberation is the revelation of the true nature of spirituality. Integral view of the spirit is not a new thing at all, but it was Aurobindo who discovered subtle distinctions in the realm of spirit and devised an integral yoga for its realization.

Integral yoga

The goal of evolution is divine life; Aurobindo feels that divine life can only be achieved through spiritual activities. Spiritual activities can be expected only through yoga. According to him yoga is the realization of divinity here on earth in the bodily state itself. Through yoga, we are able to transmute the entire physical, vital and mental process. For him yoga is a double movement of ascent and descent. Through yoga, we rise to higher and higher levels of consciousness but at the same time we should bring down our power to mind, life and to body. The highest level only aims at supermind.

The divine transformation of the whole of the embodied existence is known as integral yoga. Aurobindo has given "humanity a new creative idea and a dynamic world force."⁵³ Aurobindo integral yoga is also called *Purnagoya* or sacramental yoga. Aurobindo's concept of integral yoga is very comprehensive.

For him whole life is yoga. Aurobindo writes, "In the right view both of life and of yoga all life is either consciously or subconsciously of yoga, for we mean by this term a methodized effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent existence, we see potentially expressed in

⁵³ Haridas Choudhury, *Sri Aurobindo the prophet of life divine*, publishers Aurobindo Pathmandir, 1951

man and in cosmos but all life when we look behind its appearances is a vast yoga of nature attempting to realize his perfection in an ever increasing expression of her potentialities and to unite herself with her own divine reality”⁵⁴.

Yoga, According to Aurobindo, is neither religious nor mystic, it is a scientific technique for realizing man's greater potentialities that is based on rational principles and backed by logic.

All methods grouped under the common name of yoga are special psychological processes founded on a fixed truth of nature and developing out of normal functions, power, and results that have always been latent but which her ordinary movements do not easily or frequently manifest, writes Aurobindo in his book *Synthesis of Yoga*.

Literally yoga is the unification of Jīvātmā with Paraātmā. It integrates our body, mind and thought process. This in return controls our lifestyle, reduces stress and makes one free from diseases. Aurobindo described yoga in different ways.

He defined yoga as 'union' in *The Synthesis of Yoga*. Yoga is both a path and a destination on the path to higher consciousness. This unifying power distinguishes humans from inferior animals. Yoga is the transformation of an egoistic consciousness into a cosmic consciousness lifted towards or informed by the supra-cosmic, transcendent unnamable who is the source and support of all things. Yoga is the journey of the human thinking animal toward God-consciousness, from which he descended.

According to his own writings, 'yoga is the union of that which has become separated in the play of the universe with its own true self, origin, and universality' and 'the union of the soul with the immortal being'. The essence of yoga is the human being's contact with divinity. Integral yoga is the path to total God-realization, total Self-realization, total fulfillment of our being and consciousness, total transformation of our nature and this implies total perfection of life here, not just a return to eternal perfection elsewhere.

⁵⁴ Sri Aurobindo, *the synthesis of yoga* Sri Aurobindo Ashram Trust 1999, p- 4

“It implies realization of God, it helps to become a part of a divine work, the object of this yoga is not to liberate the soul from nature, but to liberate both soul and nature by sublimation into the divine consciousness from whom they came.”⁵⁵

Aurobindo argues that man is born as an ignorant, divided, conflicting being; a product of the original ignorance (i.e., unconsciousness), inherent in the Matter from which it evolved.

As a result, he is totally ignorant of the nature of Reality, including its source and purpose; his own nature, including the sharing and integration of his being; what purpose he serves, and, among other things, what his individual and spiritual potential is. Furthermore, man goes through life divided and conflicted, including his relationships with others and his divided view of mind and life. To overcome these constraints, man must embark on a journey of self-discovery in which he reveals his divine nature.

He uses a three-step procedure that he refers to as the Triple Transformation to achieve this. That is the process of psychic and spiritual transformation. Supramental transformation is what we will now discuss individually.

(1) Psychic transformation, the first of the three stages, is a movement within, away from life's surface, to the depths, culminating in the discovery of one's psychic being (the evolving soul). He sees the unity and unity of creation, as well as the harmony of all the opposites experienced in life, as a result of that experience.

(2) As a result of the psychic change, his mind expands and experiences knowledge not through the hard churning of thoughts, but through light, intuition, and knowledge revelation, culminating in his Supramental perception. Light enters from above and begins to transmute various aspects of its being.

(3) Supramental transformation: After undergoing psychic and spiritual transformations, he undergoes the most radical Supramental transformation. It truly is a transformation of the mind, heart, emotions, and physical body.

⁵⁵ Collected Works of Sri Aurobindo Vol. 12, pp. 366-67

Our aim is 'divine perfection'. He mentioned that 'man is a transitional being'. The life of the human being is not final. The next achievement is evolution from man to superman. It is unavoidable as it is the intention of the inner spirit and the logic of nature's process.

Individual realization is not the end of Integral Yoga. According to the Mother, for this transformation to be successful, all human beings, including all living beings and their material environment, must be transformed, not just an individual or a group of individuals, or even all individuals; life must be transformed. Without such a transformation, the world will continue to experience the same misery, disasters, and atrocities. A few people will be able to escape it through psychic development, but the majority will remain in the same state of misery.

It is believed that each person who practices yoga represents a specific universal difficulty, and that if transformation is achieved in one, it affects the entire human race. As a result, the transformation cannot be carried out by a single person because he represents only one type of personality. All personality types must be represented in this collective yoga in order to achieve complete transformation of human nature. According to the Mother, it (the Supramental transformation) is a collective ideal that requires a collective effort to realize in terms of an integral human perfection.

This communal aspect of Integral Yoga differs from the modern fascination with community living. A collaborative effort for transformation does not imply that practitioners must do things together on a daily basis.

The Mother elaborates on true community, saying: One of the most common types of human collectivity is to group together around a common ideal, but in an artificial way, a true community can be based only on the inner realization of each of its members.

Aurobindo's ideal for human unity, which stems from the fact that "there is a secret spirit, a divine reality, in which we are all one," is complementary to collective yoga. If one were to start from this spiritual premise of unity, then there would be 'free room for the realization of the highest human dreams, for the perfectibility of the race, a perfect society, a higher upward evolution of the human soul and human nature.

According to Aurobindo, realizing universal oneness requires gradual spiritual development, so intellectual belief in human unity is doomed to fail. Instead of normalizing on the outside, unity recognizes and celebrates the fundamental diversity of all creation. One of Aurobindo's Philosophy's most priceless legacies is this.

Concept of the Gnostic Being

The being capable with the supramental consciousness is called the Superman or the Gnostic Being. The consummation and liberation of the human being lies in his transformation into the Gnostic Being. The descent of the Supramental consciousness does not mean the negation of the lower mental, vital and physical elements; it is the condition of the integral transformation of the total man into the Divine Man.

The Supramental-consciousness penetrates our lower nature and gradually divinizes it. Aurobindo says, the Supramental consciousness and force would directly take the transformation into its own hands, reveal to the worldly, mind, life, and bodily being their own spiritual truth and divinity, and finally, pour into the entire nature the perfect knowledge, power, and significance of the Supramental existence.

Capable with the Supramental consciousness-force, the Gnostic Being will be intimately connected with Nature. The Gnostic consciousness and power will not only transform the lower elements but will also divinize the entire earth's nature. The Gnostic Individual will gradually transform Nature into the super insignificant to super-Nature. The Divine consciousness will descend on earth and will manifest its Consciousness-force in Nature.

A radical change and transformation in the character of the physical Nature is of absolute necessity. For a Divine life on earth is possible only when the earth is made Divine. The Gnostic consciousness and force must take up Nature and mold its smallest insignificant particle and open it for the manifestation of the Spirit. Nature also, being itself an insignificant form of the Supramental Consciousness-force must reveal its innate divine essence. The Supramental manifestation is integral, absolute and perfect. Such an integrality signifies the divinization of mind, life and body and also of the entire cosmos.

The Gnostic Beings will be rooted in the earth's consciousness. There will therefore be no conflict between the individual and the cosmos. The conflict between *puruṣa* and *prakṛti*, will end.

As Aurobindo says, Individual nature would be nothing more than a current of the Supernatural. All conflict between the *puruṣa* and the *prakṛti*, that strange division and unbalance of the soul and Nature that afflicts Ignorance, would be completely removed; for nature would be the outflow of the self-force of Person, and Person would be the outflow of the Supramental Power of Being of the Īśvara

Evolution in knowledge is a process by which the lesser light, consciousness and force of the Super mind progresses to greater light, consciousness and power. The Gnostic Being will be of different types. The race of the Superman will not be a colorless identity of beings in whom all diversities are negated. The Supramental unity will be a unity in diversity. Superman will have different degrees of ascending consciousness.

There will be beings who will ascend to the highest height of the Super mind. There will also be Gnostic Beings who will be of hierarchical grades. Although the Supramental Consciousness will be the same in its basis, yet it will manifest differently in different types and in various grades. The Gnostic Being will be the consummation of the spiritual man. His whole being will be governed by the consciousness and power of the universal being.

The life of the Gnostic Being will be an inner life. The Divine life of a Gnostic Being would not be subjected to the obstructive forces of life and Matter. The Gnostic Being will have the consciousness and power to transform the Mind, Life and Body in such a way that they adapt to his purposes. Superman will not only mold his Mind, Life and Body but also the entire universe in such a way that the expression of the Divine may not be obstructed.

Aurobindo says, the Gnostic being will take up the world of Life and Matter, but he will turn and adapt it to his own truth and purpose of existence; he will shape life itself into his own spiritual image, and he will be able to do so because he possesses the secret of spiritual creation and is in communion and oneness with the creator within him.

Superman will live in the universe, but he will at the same time carry it with himself. Superman will have the Divine body which will not limit the soul's action. The will of the soul will control the movement of the body. The Supramental consciousness and force will control the body and turn it into a true and proper instrument. The Gnostic Beings will not reject the material nature but will change it into a fit instrument for self-expression.

The Gnostic Beings will have infinite power and consciousness, According to Sri Aurobindo, the consciousness of the gnostic person would be an infinite consciousness throwing up forms of self-expression, but always aware of its unbound infinity and universality and conveying the power and sense of its infinity and universality even in the finiteness of the expression, by which it would not be bound in the next movement of further self-revelation. Supramental evolution must inevitably lead to knowledge evolution, a self-discovery and self-unfolding of the Spirit, a self-revelation of the Divinity in things.

Aurobindo on the Essence of the Ethics

Next coming to persuade how Aurobindo establishes his understanding of ethical point of view, I have taken few selections from the chapter titled the Supranational Goo' from Sri Aurobindo's book The Human Cycle, where he helps us understand the evolution of our ethical impulses and nature from irrational to rational to supranational. He reminds us like every other part of our being, the ethical being is also a growth and a seeking towards the absolute, the divine, which can only be attained securely in the supranational.

Aurobindo examines various moral standards, presents a standard that integrates and transcends others, assesses the value of moral progress in social development, demonstrates its limitations, and finally demonstrates how religion and Yoga advance the ethical method. The fundamental fallacy underlying various theories of ethics is the same as it is in theories of psychology, metaphysics, and religion, all of which are tainted by the defect of abstraction.

Theories of ethics, psychology, and metaphysics have generally been built on the truths of one aspect of man's being, on the truth of the individual in isolation from society, and on similar other abstractions. However, as Aurobindo points out, the ethical being escapes all of these formulas; it is a law unto itself and finds its principle in its own eternal nature, which is not in its essential

character a growth of evolving mind, as it may appear to be in its earthly history, but a light from the ideal, a reflection in man of the divine.

Morality, religion, science, and metaphysics should all strive for the development of the whole man, not apart from but within and through society. This is the goal of all human endeavors. Law is for the advancement of man. Morality is merely a means to an end. According to Aurobindo, the ethical, like the aesthetic and religious beings of man seeking the Eternal, rises from intraregional beginnings through intermediate dependence on reason to a supranational consummation.

Thus, according to Aurobindo's moral philosophy, the ultimate goal is God-Realization. This is the criterion of good and right; it derives new values not from itself but from the consciousness that employs it; for there is only one thing necessary, necessary, and indispensable: to become conscious of the Divine Reality and live in it and live it always. Indian sages have generally agreed on this principle. As Aurobindo points out, the true inner meaning of the ethics of self-realization is that God is also, subjectively, the seeking for our highest, truest, fullest, and largest self.

According to Aurobindo's Philosophy, man, the world, and God are three forms of the same Reality, Existent, Conscious, and Blissful to realize that Reality is the supreme end. Thus, what is good and what is evil? What is good and what is evil? What is good and what is evil? What is good and what is evil? Aurobindo's ethics' concepts of good and evil are dynamic because their goal is progressive and evolving over time. As a result, no rigid rules of conduct can be established. The temporality of moral forms is perfectly compatible with the eternity of moral ideals.

Ethics: A means to God realization:

Aurobindo emphasizes value trans valuation, According to the law of his nature, Superman transcends conventional morality. In the spiritual progress of man, as Aurobindo points out, there could begin a heightening of our force of conscious being so as to create a new principle of consciousness, a new range of activities, new values for all things, a widening of our consciousness and life, a taking up and transformation of the lower grades of our existence, in brief, the whole evolutionary process by which the Spirit in Nature creates a higher type of being.

Aurobindo is the culmination of humanity's ethical development, the evidence of our gradual transition from the self-centered animal to the selfless divinity. This evolution, like all integral growth, takes time. Spiritual growth gradually broadens and deepens the concept of self. Thus, the egoistic individual self-expands to include the welfare of the family as one's own welfare in the first stage, and in the second stage, it is realized that the community has a greater claim on man than his family. This communal self is expanded once more to include the self in nature. In the modern era, this nationalism is held in high regard.

Ethics of self-realization

Morality is commonly defined as a well-regulated individual and social conduct which keeps society going and leads towards a better, more rational, temperate, sympathetic, self-restrained dealing with our fellows, According to Aurobindo. But, from a spiritual standpoint, ethics is much more; it is a means of developing in our actions and, more importantly, the character of our being the diviner self hi us, a step in our maturation into the nature of the Godhead. Thus, Aurobindo presents a self-realization ethic. The spiritual man's main business is to discover the spiritual being within him, and to assist others in their evolution is his true service to the race.

This standard of self-realization integrates and transcends egoism and altruism, reason and sensibility, and individuality and society. Perfectionism is unquestionably superior to other theories. When it considers self-realization to be the ultimate goal and includes social and individual, rational and sensible, egoistic and altruistic aspects in the total self, it falls short of the complete ideal. As Aurobindo points out, the spiritual self is not only individual and social, but also transcendental. Almost all moralists have overlooked this transcontinental aspect of self.

This self is more than Truth, Beauty, and Goodness because it is Consciousness, Existence, and Bliss. It is not social or individual, rational or irrational, but integrated, transformed, and spiritualized. Reason is not a goal in and of itself. It seeks its fate despite being irrational. Aurobindo saw self-realization as the ultimate goal, followed by God's realization. Aurobindo goes beyond religious and spiritual levels to envision a never-ending progression in sacramental gnosis. Thus, morality is a passing phase for him.

These problems, According to Aurobindo, are of the mind and the ignorant life; they do not accompany us beyond mind; just as there is a cessation of the duality of truth and error in an infinite Truth-Consciousness, there is a liberation from the duality of good and evil in an infinite good, there is transcendence. Morality thus belongs to the level of ignorance. However, its true foundation is the same as religion and spirituality.

Aurobindo acknowledges the subconscious and instinctive origins of all things great and small in human life, but this does not diminish its worth because genesis does not determine value. As a result, morality is initially instinctive and unquestioned. Man obeys moral law as he does social law or natural law. However, man's reason gradually asserts its supremacy in order to correct the crude ethical instinct, separate and purify ideas, harmonize the clash of moral ideals, and finally arrange a system of ethical action. This is a necessary stage in our evolution, but ultimately man cannot be satisfied with ethical ideas and ethical will, because the ethical being seeks constant growth in the Absolute.

It seeks inner growth rather than just moral behavior. The value of moral behavior is not in its outward manifestation, but in its contribution to inner growth. Aurobindo believes that action is always relative, and that the justice, right, purity, and selflessness of an action cannot be determined by outer consciousness. However, true moral worth is determined not by intention or consequence, but by the assistance of acts in spiritual growth, as that is the ultimate goal. This is the true culmination of the moral impulse and behavior. According to Aurobindo, morality is neither a calculation of good and evil in behavior nor an attempt to conform to social norms. It is an attempt to become more like God.

The Spiral of Moral Evolution:

This analysis of the evolutionary progression of the ethical being in Aurobindo's moral Philosophy provides an explanation for all other ethical theories. The history of ethics, like the history of any other field of human activity, follows the same pattern of irrational to rational to supranational stages.

These stages are psychological rather than chronological, and in Aurobindo's social Philosophy, the former has always been held to be the true meaning of the latter. Man advances to the mental via the physical and vital.

To conclude this chapter, I have started with the question of 'how integral Advaita of Aurobindo is different from Śaṅkara's Advaita'? To answer this question, I have made an attempt to consolidate the Philosophy of Aurobindo, how it deals with its own conclusions. In this, I have started with Aurobindo's concept of Sat-chit-Ānanda, where he has given it is the supremely blissful experience of pure consciousness, unity and ultimate reality. Aurobindo considers Sat-chit-Ānanda to be the eternal and unified concept of the soul, which is beyond space, Matter and time. Aurobindo observes creation as a double process, first, it is a descent of the spirit into the worldly forms and second it is an ascent of the worldly forms to the spirit. So creation is a process of descent and ascent or evolution or involution.

Then I have discussed the concept of Super mind, which is Truth Consciousness, is the highest form of knowledge, and thus it is the Spirit or Brahman. Integral yoga, According to Aurobindo's Philosophy, is the dynamic manifestation of the Absolute and the intermediary between Spirit and the manifest world, enabling the transformation of common being into divine being. In the next chapter, we are going to do a comparative analysis of Śaṅkara and Aurobindo's concept of *Tattva*.

Chapter 4

Comparative analysis between Advaita Vedānta and Integral Vedānta

In this chapter, there is an attempt to do a comparative study between Śaṅkara and Aurobindo with reference to their concepts of Ultimate Reality (Brahman), Man, world and the concept of liberation. Now I shall proceed to point out the distinctive features of the thoughts of these two philosophers and also to show the fundamental similarities as well as radical differences in their views.

Comparative Analysis of the Notion of Ultimate Reality

To understand what the Ultimate Reality is of both philosophers, we have first discussed the comparison of Advaita Vedānta and integral Vedānta.

Śaṅkara's Advaita Vedānta states that all reality and everything in the experienced world has its root in Brahman, which is unchanging, consciousness to Advaitins, there is no duality between a creator and the created universe (non-dual).

Aurobindo's Integral Vedānta the Absolute is both Being and Becoming, One and Many, Infinite and Finite, and transcends all of these. The Absolute contains the truth of all aspects of existence, including the individual, universal, and transcendent.

Brahman, according to Śaṅkara, is the only reality. Being, Consciousness, and Bliss are all aspects of Brahman. Brahman is formless, infinite, and perfect. Brahman encompasses and perceives everything. Brahman is the unchanging and eternal Self. However, for Aurobindo, the Absolute is both being and becoming, one and many, infinite and finite, and all-encompassing. The Absolute contains the truth of all aspects of existence, including the individual, universal, and transcendent.

Śaṅkara and Aurobindo these two thinkers believed that the ultimate reality is the absolute and not a personal God, except Nirguna Brahman not Saguna. According to both of them, it is Sat-chit-Ānanda, it is the reality of the world. The world owes its origin to absolute, the whole universe is permeated by it. Both of the philosophers established a relation between Brahman (Sat-chit-Ānanda) and the world. Whereas, for Śaṅkara this relation is Īśvara and for Aurobindo it is Super Mind.

वैषम्या नैर्घृण्य दोष विहिनः

According to the Advaita Vedānta School, Īśvara is the cause of the universe and the one who awards the fruits of every action; he is defined as the one without likes and dislikes, as well as embodied with compassion.

Īśvara is that which is free of Avidyā (ignorance), Ahaṁkṛti (ego-sense), and Bandhana (bondage), a pure, enlightened, and liberated self. Having accepted and established Īśvara, Advaita Vedānta asserts that the real nature of Īśvara (existence, consciousness, and bliss) is non-different from the real nature of an individual.

This allows Advaita Vedānta to demonstrate the nature of Īśvara as both the material and instrumental cause of this universe and the individual who is limited in his own capacities as unreal and declare that, there is oneness between the two having negated the qualities. This establishes Īśvara as 'Saguṇa' or with attributes from the empirical existence and 'Nirguṇa' from the absolute sense. This oneness is accepted only at the level of 'Mukti' or ultimate realization and not at the 'vyavahāra' or empirical level. At the absolute level there is no otherness nor is distinction between *Jīva* (living being) and Īśvara.

According to Isha Upanishad, Īśvara is above everything, outside everything, beyond everything, yet also within everything, he who knows himself as all beings and all beings as himself, he never becomes alarmed before anyone, he also becomes free from fears, from delusions, from the root cause of evil, to add more he becomes pure, invulnerable, unified, and free from evil, true to truth, liberated like Īśvara.

According to Aurobindo, the divine reality is fully manifested in the super mind. As a result, it no longer works with the instrumentation of ignorance, and he is also aware of the difficulty in distinguishing between the two highest levels of consciousness, over mind and Super mind.

Aurobindo defines Super mind as a plane between the upper hemisphere of pure being-consciousness and the lower hemisphere of universe life (mind, life, and matter). This plane allows the Supremes' true ideas to manifest as forms of that force in creation. It is the power that enables creation by dividing the Force into the universe's forms, forces, and powers.

“The super mind is a plane of perfect knowledge that has the full, integral truth of anything, it is a plane that man can rise to, above his current limited mentality, and have perfect understanding through revelations and power that is leaning down on the earth's consciousness. One can open to it, in order to transform the various aspects of one's being, as well as set right the conditions of life, creating sudden good fortune for the person opening to it.”⁵⁶

For both Aurobindo and Śaṅkara, God creates the world for delight. There is no desire in God which is to be fulfilled by creation. It signifies freedom and not necessity; it is created out of bliss, by bliss and for bliss. The entire universe is a joyful play, a momentary activity of God.

Both of them conceive reality to be one and only one, Advaita, though one speaks in favor of integral Advaitism the other expounds Advaitism or non-dualism. Both of them agree on the point that ultimately Brahman transcends cause to effect relationships. For both Śaṅkara and Aurobindo, Brahman is immanent or well as transcendent.

Despite these similarities, there are numerous differences. The Brahman of Śaṅkara is unknowable, indeterminate, and static. Sri Aurobindo's Sat Cit-Ānanda is both static and dynamic being and becoming, consciousness and force. Absolute is not an inflexible indeterminate oneness, nor is it an infinite void of everything other than pure self-existence. It is an integral absolute, pure existence as well as movement, process, and energy.

Being is the very foundation of becoming; Brahman of Śaṅkara is pure existence, which he considers to be a universal and indescribable reality. A transcendental and static Brahman cannot be thought to evolve in the course of world events. As a result, becoming is an appearance rather than a reality.

⁵⁶ Sri Aurobindo (1977) *The Life Divine*, (Sri Aurobindo Ashram Trust), Book II ch.27-28, pp.138-142

For Śaṅkara Brahman is consciousness as such, it is *Cit*, for Aurobindo it is consciousness-force, *Cit-śakti*, it is dynamic and creative force is inherent in existence. Siva and Śakti are one not two, *Cit-śakti* is the root principle of creation and he calls it by the name Mother. The mother is the divine *śakti* behind this world process.

They both regard Brahman as bliss. He is free of desire, which is the source of all suffering. Empirical bliss is also a type of Brahman bliss. Brahman's bliss is eternal and imperishable, whereas beings' bliss is finite and unstable. The question now is, how can the world's evils be justified by this concept of bliss? Śaṅkara is forced to call evil unreal in order to make his Advaita Philosophy possible, but Aurobindo accepts its reality and shows how it can eventually be transformed into good through cosmic evolution. Evil is the mask of the world's delight; it is not incompatible with good.

Śaṅkara's Advaitism maintains the infinite at the cost of finite. It preserves the one at the expense of the many, unity at the expense of diversity, but Aurobindo Advaitism is integral Advaitism, which embraces all things as one Brahman. There is complete synthesis here between Matter and spirit, the impersonal and the personal, and so on; the one is maintained not at the expense of many, but in and through many. There is no need to deny finite in order to maintain infinite. Reality encompasses all aspects of existence while also transcending them.

Śaṅkara denies the reality of the world but for Aurobindo, the finite world is not to be negated as it is the real manifestation of Sat-chit-Ānanda, this finite world is integrated in it. Aurobindo Advaitism is all inclusive but Śaṅkara's Advaitism is all exclusive. This inclusion is possible, this synthesis is done on the basis of Aurobindo's theory of the logic and infinite.

Śaṅkara, to save his Advaitism, did not concede reality to the immanent aspect, the theistic Vedānta did it, but they could not place it on any sound foundation of logic. Aurobindo thinks he could do it successfully with his logic of the infinite. There is no provision for such reconciliation of contradictions in Śaṅkara's Philosophy.

According to Aurobindo, God or Īśvara, who is supposed to possess integral consciousness, has all practical importance. Its reality along with the creation of the world is subdued in Brahman when we secure unique knowledge (Brahma jñāna). If the creation is real, God is real. The moment the reality of the world is sublated, God is sublated. It is a product of Avidyā but the super mind,

possessing integral consciousness, is a reality. It presents the integral view of the absolute. It reconciles the opposition between sat chit Ananda and the world makes integral Advaitism possible. It is absolute in its creative aspect. Sat-chit-Ānanda is undifferentiated unity but the super mind is a differentiated unity. Since the super mind is the creative aspect of Sat-chit-Ānanda. Both the aspects of Sat-chit-Ānanda, its determinability and interminability are made possible. There is no opposition between Sat chit Ananda as active and as super mind and Sat-chit-Ānanda as passive.

The world creating power, the *Cit-śakti* is as real as Brahman for Aurobindo, but Śaṅkara, the staunch non-dualist, thinks the world's creative power, Māyā, as unreal as the world itself. They appear to be real till we are in ignorance. An independent importance of Māyā will put this *non-dualistic view*, thus besides that one reality, all else are remains of Ajñāna.

Aurobindo says that world changelessness does not imply that it is incapable of change, but rather that it is unaffected by the world's changing or becoming. According to Aurobindo, the fact that Brahman is indeterminate does not imply that it is incapable of being determined; rather, it is beyond all determinations. The change takes place in Brahman not in accordance with the mathematics of the finite but in accordance with the mathematics of the infinite.

This is the complete, and that is the complete; subtract the complete from the complete, and the remainder is the complete. The one does not cease to be one by manifesting the world's many objects out of or within it.

Comparative analysis of the notion of World

Both the philosophers refer to the same phenomenon but only emphasizing on two different aspects of it, whereas Māyā answers that question how the universe was created and Līlā answers the question why the universe was created?

Māyā is the power of energy, the source of the name and form which are modified into the phenomena of the world and which are neither real nor unreal. Brahman is reflected by Māyā called Īśvara. Because of our ignorance, Brahman gets reflected in ignorance as reflected awareness. This Reflected Awareness is Īśvara. Māyā śakti is lying dormant in Brahman and because of our ignorance, this Māyā śakti is activated and this śakti is wielded by Īśvara to create, manage and

control the universe. But according to Aurobindo the world is a manifestation of the real and therefore is itself real.

According to Aurobindo, the entire universe is a gradual unfolding of Sat-Cit Ānanda, or the Divine's play, and thus there can be no multiplicity. Everything must be understood in terms of Brahman. He regards Māyā doctrine as unreal and evolution as both material and spiritual.

The recognition of the relationship between the Absolute and the world, or Prakriti, is central to Integral Advaitism. Prakriti, according to Aurobindo, is the Absolute's creative force or Cit- śakti. Cit- śakti is a fundamental component of Sat-Cit Ānanda, and it is through the creative force that the Absolute manifests as the world. As a result, Aurobindo sees no conflict between God and the world.

Aurobindo's view about the creation of the world is different from Advaita Vedānta. As Advaita Vedānta treats the world as mithyā or unreal but Aurobindo gave the status of being real to the world. According to him 'creation is nothing but a joyful game' delight is the main cause of all existence. He said that the world appears in different forms but when we try to understand the motion and the purpose behind its different appearance then we come to know that the creation is just the expression of joy or Ānanda. Māyā has two meanings one is, it is a process of creating an illusion and second is, it is a power, Aurobindo did not accept the first meaning because then the existence of this world became an illusion.

He clearly said that this world is not unreal, if this world is a dream then this dream must be real. He accepted the second meaning of Māyā where he mentioned that Māyā is the power of creation of the world.

Aurobindo critiques Māyā Vada, but does not reject it completely. Aurobindo's theory of Māyā supports his belief in human evolution. He says, we must constantly and inevitably move towards the super mind, which is the physical appearance of Brahman in the physical world. Fundamental to Aurobindo's Māyāvada is the idea of an evolving consciousness, that the material world represents a progression of spiritual enterprise that is always not evident to those who experience it. Aurobindo argues that all things are nothing but manifestations of the one non-dual Brahman. They must contain some of its originality. Aurobindo is critical about how Māyā which is neither real nor unreal be the explanation for the relation between the apparent many and the real one. He

claims that either Brahman has no relationship with the world or that Brahman is eternally manifested as the world.

According to Aurobindo, the interpretation of Māyā as an illusion is untenable. Here he first characterizes the cosmic illusion as some sort of an unreal subjective experience, which arises either in eternal sleep, or in dream consciousness or in waking life. But this analogy he argues fails to account for ordinary experience. He argues that dreams may be contrasted with waking life but that does not mean that we can distinguish them as unreal as opposed to real because dream and waking life could be equally real.

This is one of the fundamental arguments raised in epistemology. Second, dream and waking life can be distinguished from one another because dreams lack continuity, coherence and stability that characterize waking life. The third and the most important, which is significant and important in this context of Māyā, Aurobindo argues is that even if we set aside the first two difficulties, the dream analogy utterly fails to establish the unreality of the world. Instead what it does is to establish the reality of the world. This is said to be the foundation of Aurobindo's Līlāvada.

He goes on to say that dreams are real, and that to say the world is a dream is not to say it is unreal; it simply characterizes the mode of reality. His conclusion is that, while the dream analogy can be used as a metaphor to explain a certain mental attitude toward an experience, it has no value for a metaphysical inquiry into reality or the origin of existence.

The introduction to the *Brahma Sūtras Bhāṣya* starts with identifying the fundamental obstacle to knowledge which he shows is due to the superimposition or *Adhyāsa* of the real into the unreal, and this kind of the introduction is said to be unique to Śāṅkara and set out to give different analogies to show this superimposition. The most common analogy is that of the rope and snake, the Shell (mother of pearl) and silver.

In each of these cases one mistakenly takes one to be another; there is a superimposition of attributes which are of different kinds. Similarly, people say Śāṅkara falsely superimposes unreality onto reality. But for Aurobindo, this kind of analogy between the real and the unreal, is more of a pervasive disanalogy, if anything else they reinforce the reality of the world rather than unreality.

The question posed by Aurobindo to the Māyāvadins is that presupposing that Brahman is real and absolute and if the phenomenal world is a product of Māyā then is Māyā also real?" If one is to assume that Māyā is also real this will lead to the underlying duality of Brahman and Māyā, if it were unreal, could not have produced the world of manifestations. The Māyāvadins response to this question is that Māyā is neither real nor unreal; it is Anirvacaniya or inexplicable. If it is neither then how may Māyā mediate between us and the ultimate reality Brahman is the question posed by Aurobindo.

Aurobindo points out that nothing in the theory explains this connection. If the theory requires a totally inexplicable explanation, then it is no explanation at all. In his conclusion, he claims that the Māyā theory accomplishes nothing more than render experience's universe meaningless, that it affects a dissociation from nature rather than the release and fulfillment of human nature, and that one should account for reality rather than try to explain it away.

Aurobindo on Śaṅkara Māyā

Māyāvāda avoids this conclusion by never asking the question or accepting the logical conclusion of its own basic tenets. In a letter written to one who is confused about the reality of Śaṅkara's Māyāvāda, Aurobindo writes, the Śaṅkara the understanding of the Supreme by the spiritual Mind in the stillness of unadulterated Existence is knowledge, which is only one side of the truth. Śaṅkara was unable to accept or provide an explanation for the origin of the cosmos other than as an illusion created by Māyā because he only travelled by this side. Without realizing the Supreme on both the dynamic and static sides, it is impossible to understand the genuine beginning of all things and the equality of the active Brahman.

That is an issue that, in the opinion of Aurobindo, can only be resolved by a spiritual experience that transcends Mind and enters spiritual realities, not by philosophical logic, which deals in words and concepts. Each mind is satisfied with its own reasoning, but that satisfaction is invalid for spiritual purposes, except as an indication of how far and on what line each mind is willing to go in the field of spiritual experience, he takes this opportunity to correct the existing version of Indian

spirituality as Māyāvāda that is devoid of materialism, whereas instead he proposes a version of spiritualism that includes materialism and proposes the doctrine of Līlāvāda.

Śaṅkara's māyā verses Aurobindo's Līlā

Māyā is the erroneous tendency to misapprehend the appearance for reality, According to Śaṅkara. The unconscious propensity to view the world of appearances as the realm of ultimate reality offers an illusory type of knowledge. This erroneous or incomplete awareness of the phenomenal world can be controlled or rectified with the proper understanding of Brahman.

Śaṅkara claims that Māyā veils Brahman and generates the variety of manifestations that make up the empirical world. Māyā supports the idea that the world is an outward manifestation of Brahman while also allowing us to construct a variety of conceptions about the real world. However, direct, intuitive awareness of Brahman can displace any empirical knowledge of the world we may acquire

Śaṅkara's *Tattva-Bodha*, a primary text of definitions on Vedānta gives a very exact definition of *Māyā* as depending on Brahman for its existence, and the *Māyā*, which is of the nature of the three *Guṇas* that is *sattva*, *rajas* and *tamas*. On the basis of above definitions, the nature of *Māyā* can be briefed as,

1. *Trigunatmika* means made up of the three guṇas
2. *Anirvachaniya* means indescribable
3. *Bhavarupa* means positive
4. *Viksepa & Āvarana Śakti* means projecting and concealing powers and
5. *Anadi* means beginning less

The concept underlying these definitions of Śaṅkara is that this finite, mortal, ever changing world we see around us is the result of *Māyā* alone, and the fundamental truth is one and only, Advaita. Because of the strange, indefinable force known as *Māyā* inheriting in Brahman, the one without

a second, this one reality known as Brahman appears as the many, the Absolute having become the relative.

Similarly to how moderately conceals the genuine nature of a rope laying on the road as a rope and instead projects it as a snake that is not there, Māyā conceals the true nature of Brahman as Sat-Chit-Ananda and projects this manifold cosmos on that foundation. Māyā is in charge of creation and multiplicity. Like a consequence of its effect, names and forms are mistakenly overlaid on Brahman. As long as there is duality, one is in the world of Avidyā or Māyā.

Jñāna, or proper understanding, dispels the illusion generated by Māyā, in the same manner that a light illuminates the rope, destroying the appearance of a snake and removing all dread, Śaṅkara cuts at the very root of the world by giving it the status of empirical reality only. This manifold world has its status only in experience and not in reality.

Brahman cannot be both changing and changeless, as it involves self-contradiction. However, according to Aurobindo, the idea of a world that cannot change simply means that it is unchanged by the world's morphing or changing. Aurobindo argued that just because something is indeterminate doesn't mean that it can't be determined; rather, it just means that it is beyond all determinations.

Comparative analysis of the notion of Man.

Both Śaṅkara and Aurobindo believe in the union of self with Brahman. Self is the part and parcel of Brahman. Atman is self-luminous and delightful. It is timeless, space less and free. It is nothing different from Brahman. Both of them feel that the present status of man is not the final state, man as he appears to our senses, is not the real man or at least he is not complete man. According to Aurobindo, Man plays an important role in the universe. He is the one who transforms and reimagines the cosmos. His presence in the universe is meant to perfect his divine potential and change the physical world into the spiritual one. Śaṅkara asserts that the self does not experience fellowship with him, but merely identity. Aurobindo's Philosophy upholds both identity and individuality, in contrast to Śaṅkara's belief in the perfect unity of soul Brahman and that individual freedom is completely lost in the divine.

The universal self or atman which Śaṅkara takes as identical with Brahman but Aurobindo has two types of man that is internal and external. External is a bodily man. And internal man is two types: psychic being or subliminal and jivātmā or divine. Aurobindo's view of man is teleological. Man is a transient being, and beyond him is divine superman hood.

Aurobindo's on man:

The main essence of man, as a traveler, revolves in this infinite Brahman cycle, a totality of lives and states, having different opinions than the Impeller of the voyage, According to the Svetaswatara Upanishad. As soon as it is accepted by him, it achieves its objective of immortality.

The self is an aspect of the divine that descends into evolution as a divine principle within it to promote the person's progress out of ignorance into light, as he explains in the life divine. It takes advantage the developing mind, vital, and body as its tools to evolve a psychic individual or soul individuality that develops from life to life. The soul, which outlives everything else and carries with it the continuity of a person's progress, travels from life to life carrying its essence.

The jīva, or individual soul, is only partially existent, According to Śaṅkara, only when it is subject to fictitious upādhis or restrictive restrictions brought on by Avidyā can it retain its distinctiveness. The jīva identifies with the body, mind, and senses when it is misled by Avidyā or ignorance. It acts, enjoys, and thinks as a result of Avidyā. As stated in the Upanishads, it is Tat Tvam Asi-That Thou Art, which is identical to Brahman or the Absolute in reality.

The empirical self, or jīva, merges with Brahman when it learns about it, just as a bubble merges with the ocean when it explodes and a pot's ether merges with the universe when it breaks. It is freed from its individuality and finitude as knowledge dawns on it as a result of Avidyā's annihilation, and it then realizes its fundamental Sat-Cit-Ānanda nature. It vanishes into the blissful abyss. The river of life truly does mingle with the ocean of existence.

According to Śaṅkara, the difference between jīva and atman is only phenomenal, not transcendental. Ātman and jīva are ontologically one, the difference is created due to limiting adjunct. He again distinguishes between jīva and sākṣin. Sākṣin is the witness itself, it witnesses all but is witnessed by none. It is jīva viewed in its true character but jīva is the empirical self which is doer or enjoyer (*karta and bhokta*).

Aurobindo too conceives a double self in man, one is a psychic being (Atman) and the central being (jīvātmā). The psychic being is inside the evolutionary process whereas the jīvātmā is beyond evolution. The psychic being is the outer self while jīvātma is the inner self, it is Sat-Cit - Ānanda itself. The theory of double self does not mean that Aurobindo preaches two independent self's. Both jīvātmā and psychic beings are the expressions of the divine.

As in the Philosophy of Śaṅkara and Aurobindo, the concept of man occupies the central position. The denial of soul itself will assert its existence as self-relatedness is experienced in acts of negation as well as affirmation.

According to both Śaṅkara and Aurobindo, man's present situation is not the real situation. Man is never satisfied with finitude. This finitude is the ontological origin of human concern. It is not concerned with being what he is. Finitude is the name for losing one's ontological structure. He is immortal from the point of view of his potential infinity with God. He stands in between the actual finitude and the potential infinity.

In spite of these similarities there are ample differences in their ways of thinking. Śaṅkara regards the individual soul as identical with Brahman. Individuality, According to Śaṅkara, is the product of ignorance. Atman appears as an individual jīva due to its false identification with mind and body organisms. On attainment of liberation individuality is fused into Brahman. This identity is fully realized in liberation. In Rāmānuja's concept of liberation, self realizes the nature of god and not identity with god. Individual self is a mode of god, it is atomic in size. Egotists are opposed to liberation and not individuality. Śaṅkara says that self is identical with Brahman. Rāmānuja maintains individuality even after liberation, he does not admit identity theory.

Aurobindo claims that in his theory both identity and individuality are maintained. These two opposites are reconciled with the help of the logic of the infinite. Only abstract logic sees contradiction. Although the self is one, it is capable of universal differentiation and multiple individuality. It manifests itself as individuality, universality, and transcendence. The individual and the cosmos are manifestations of the transcendent self. The transcendent self is not in conflict with either the individual self or the cosmos.

According to Aurobindo, the absolute, the self, the divine, the spirit, the being, the transcendental, and the cosmic are all one, and then one is or has been many beings. Every being has a self, a spirit, and an essence that is similar but distinct.

In liberation, he does not deny individuality; rather, it ceases to be the self-limiting ego. Only false consciousness of existing through self-limitation, rigid separation from the rest of being and becoming, is transcended. Over identification with temporal individualization is eliminated, but not individuality.

As per Aurobindo, the mind is no longer beliefs as a restricted individual, as all of us, but rather as a tendency of becoming thrown up from the sea of its being, or as a shape or center of universality. He continues to individualize, and it is he who exists and incorporates this greater conscious experience while he does so.

Individuality in this context embraces both the material world and its individualized experience of spatial and temporal activities in a free and expanded consciousness. He realizes in this new consciousness that his true self is one with transcendence and that individuality is nothing more than a foundation for world experience.

The individual exists but he transcends in the sense of a separate ego. One may attain identity with the divine and act freely without losing individuality. By individuality we wrongly presume a separate consciousness, incapable of unity, an individualization of mental, vital and physical but Aurobindo says a true individual is nothing of that kind, it is a cognitive energy of being of the eternal, always existing by union, always capable of reciprocity. It is that being who, by self-awareness, enjoys emancipation and immortality.

Thus the soul can enjoy unity with the divine in its essences as well as in its power. Integral unity consists in the transcendental as well as in its universal and individual aspects. The individual exists though he exceeds the limiting ego, the universal exists but it does not accept up the individual differentiations.

We have both a perfect union with the divine and differentiated unity. We can act freely in it without losing our unity because the feeling of egoism is no longer present. According to Aurobindo, we have perfect union with the divine as well as differentiated unity. According to him, individuality cannot be given up in the name of tranquility and leisure. Because of our connection with him, we enjoy peace and rest, just as the divine is ever at ease in the midst of his everlasting movement.

Aurobindo claims, this difference has a divine reason, which means for a greater unity, not a means of a divisions. For we appreciate our union with our other selves and with god over all, which we refuse by denying his multiple being, he also grants the stature of reality to eternal salvation. The only difference is that individuality is not egoistic.

In Advaita Vedānta, Ātman is a passive principle, for Aurobindo it is dynamic being, omniscient and omnipotent. It takes the control of our lower nature that is body, life and mind. When the soul fully controls the physical body, etc. a soul personality develops in man. It is to be transmuted into the divine state of personality.

Comparative analysis of the notion of liberation.

Śaṅkara and Aurobindo these two thinkers agree on the point that the current status of man is not the absolute one. He is not a modest personality left at the notion of chance, rather he is divine in essence and the destiny of man consists in getting rid of all limitations and understanding the divine in the center of his heart, their vision is spiritualistic.

Both Śaṅkara and Aurobindo think that realization of one's essential identity is not a possibility but an inevitability. He is divine in essence, he must be divine in actuality. The *summum bonum* of human existence is the cosmic expression of the self (Sarvātmābhāva). Realization of atman is the highest achievement; it is the most valuable aspect of human life. All actions are to be judged solely by this standard.

The distinction between Aurobindo and Śaṅkara's concept of liberation is that, while Śaṅkara emphasizes the liberation of the self. Aurobindo emphasizes the liberation of self and nature. It is not an isolated raising of any single principles rather a genuine upliftment of the whole nature of man.

Śaṅkara denies karma as the essential means of liberation. Karma, if it is good, promises a good and moral life in the following birth. Man has to take birth to tolerate its consequences. The ultimate goal of human life is to attain the infinite bliss, the infinite existence and the infinite knowledge and the true source to attain this end is knowledge of Brahman. For Aurobindo liberation does not mean simply freedom from rebirth or cessation of worldly existence. Liberation means transmutation of man into gnostic being; it is to live a divine life on earth. It is the life of gnostic being. He takes birth again and again and helps people in their moral overall effectiveness.

After the Supramental descent, the evolutionary process takes place through knowledge. Previously it passed through ignorance, after the Supramental descent, evolution proceeds through knowledge.

Another difference between Śaṅkara and Aurobindo conceives this world to be a product of ignorance. Thus in liberation, the world is negated and a complete union with Brahman is sought. Aurobindo believed that only a divinized universe could merge with a divinized man. Besides the fact that a person's self-achieve union with Brahman, but also his body, life, and mind are divine beings, etc.

Individual liberation (Jivanmukta) verses Collective liberation (Gnostic Being)

Jivanmukta is a unique concept in Indian Philosophy, particularly in Advaita Philosophy. Advaita Philosophy's ultimate goal is liberation from the cycles of rebirth. Moksha is the technical term for this state of liberation. Except for Advaita, all schools of Indian Philosophy consider liberation to be an event beyond human experience. However, the Advaita School of Śaṅkara believes that humans are already liberated and that the soul is free; all that remains is to recognize and accept this freedom. A jivanmukta is a self who has realized this realization, but they are extremely rare.

According to Śaṅkara, Mokṣa/liberation means acquiring self- knowledge or knowing yourself. It is knowledge of our true self. Mokṣa is not external to us, it is a realization of our own nature. It is not a matter of new attainment but gain of that which is already with us. Attaining self-realization is the ultimate goal of an individual's life.

Self-realization means to know the self. It means to know the actual fact of life in experience that I am not this body. I am the self. When we say 'I' we refer to our body but the actual 'I' is the self. Self is nothing else but it is the consciousness which resides in our body because of which we talk, think, eat, move and do every action of our life but we are actually not able to feel our consciousness. What we feel from our birth to death is just our body.

The ultimate purpose of our lives is to have a conscious experience of ourselves. But according to Aurobindo, liberation entails metamorphosis into a higher being, a 'gnostic being'. This Supramental metamorphosis results in the birth of a new entity, the gnostic being. Supramental power entirely shapes it. The physical body is transformed and divinized when division and ignorance are overcome and the physical body is joined in consciousness. The gnostic being recognizes the spirit in all things and supports the person in transforming the gnostic being.

The goal of evolution is divine life. Aurobindo feels that divine life can only be achieved through spiritual activities. Spiritual activities can be expected only through yoga.

Yoga, According to him, is the realization of divinity in the physical state. Yoga allows us to alter the entire physical, vital, and mental processes. Integral yoga, According to him, is a dual movement of ascent and descent. We progress to higher and higher levels of consciousness through yoga, with the highest level aiming only at the super mind. Integral yoga is the divine transformation of the entire embodied existence. Yoga, According to him, means union with the divine, a union of the transcendental, cosmic, and individual.

Jīvanmukta lives in the natural state of the bliss of Brahman, the absolute reality of Vedānta, known as Sat-chit-Ānanda, or existence, consciousness and bliss. Jīvan Mukta means, the one who got liberated while living on this earth. Videha Mukta means, the one who got liberated after leaving this earth.

Jīvanmukta is free from all miseries and sorrows on the earth. Irrespective of what is happening in and around him or her, then shall always be blissful without any trace of misery in his mind and on his face.

Jīvanmukta, the matching abstract noun denotes emancipation while still alive, emancipation throughout life, or emancipation before death. In addition to gaining divine and limitless knowledge, the Jīvanmukta also achieves perfect self-awareness and self-realization. A Jīvanmukta is unencumbered by awareness of outward things and is no longer cognizant of any distinction between the inner atman and Brahman or between Brahman and the world.

विज्ञातब्रह्मात्त्वस्य यथापूर्वं न संमृतिः

Aurobindo believed that a man becomes Superman when he transcends his constrained physical, spiritual, and mental existence. In this state, he is aware of the Divine's influence over his body, life, and mind. Then, he identifies with mankind without carrying any self-serving intentions, not even the intention of self-liberation. He makes an intentional effort to raise human consciousness to the cosmic divine dimension. Supermen are free of ego, above love and hate, and filled with mental goodwill for everyone.

Aurobindo's Superman rises up to Supramental consciousness from the mental realm. Man believes himself to be separate from God because he thinks with his mind, According to him. He will find himself on a platform where God's knowledge manifests as intuitive and immediate knowledge, rather than intellectual or philosophical knowledge, if he transcends his mental consciousness. Aurobindo's Superman achieves union with God, the universe's indwelling spirit, including himself. He can then consciously collaborate with various Him to guide upward evolution. Aurobindo's superman is a divine Being, and for him, God's will to uplift man to a super level consciousness was supreme, and he works for the divine will to succeed.

Assessing these two independent thoughts in comparison to one another. The Advaita, or Vedantic non-dualism, Philosophy of Śaṅkara' is based on this Upanishad. In order to meld into the pure, transcendental Unity of the Brahman, the seeker leaves behind the illusion of the world. However, Aurobindo suggests non-dualism, which adds the second important Upanishad. All of this is the result of the Brahman creating an integral non-dualism that does not view the world as an illusory place that must be abandoned in order to reach realization.

If you believe that undifferentiated pure awareness is the Brahman, as described by Aurobindo, then this yoga path is not for you. Here, realizing pure Consciousness and Being is merely a first step, not the ultimate objective. However, an undifferentiated Consciousness cannot have an internal impulse for creation; all action and creation must be different to it.

The Gnostic beings, according to Aurobindo, will have boundless power and consciousness. According to Aurobindo, the gnostic person's consciousness will be infinite consciousness that manifests forms of self-expression while being constantly cognizant of its unconstrained boundlessness and completeness and communicating the strength and sensation of such traits even in the limited idea of the articulation, by which it won't be obliged in the succeeding evolution of more subconscious. The Spirit's self-discovery and self-unfolding, as well as the divinity's self-revelation in things, must obviously follow supramental advancement.

To conclude this chapter, I have done so far the systematic comparison between the Advaita Vedānta of Śaṅkara and Integral Vedānta of Aurobindo, where I have taken concepts of ultimate reality (Brahman), Man, world and Concept of Liberation. Each of these philosophers have contributed towards these concepts distinctively and explicitly well. Both the thinkers are having different timelines and situations, but they have given a clear understanding of how to persuade the life in given terms and conditions. Next I'm going to my final chapter, where I want to summarize all the chapters by now and make a conclusion of them all.

CONCLUSION

In conclusion of my thesis, I would like to recap that the main research question is ‘how to differentiate between Philosophical Understandings of Tattva in Śaṅkara’s Advaita Vedānta and Aurobindo’s Integral -Vedānta?’

To find out and make sure of this inquiry I have devoted four chapters of my thesis, each chapter concerns a particular research question with regard to this.

In the first chapter, I have started with the question of ‘what is Brahman?’ and how the definition of Brahman has been given in the famous trio Prasthānatrayī. The general understanding of Brahman. “Brahman is a metaphysical concept, which is referring to the Absolute unchanging Reality, that is uncreated, eternal, infinite, transcendent, the cause, the foundation, the source and the goal of all existence”.⁵⁷

To add to this, I have started explaining how these trio have given their notion of Brahman respectively. First, How the Upanishadic understanding of definition of Brahman. For them, Brahman basically means the highest principle; it is the Absolute reality in the universe and also it is regarded as the formal and final cause of all that exists by the major Upanishads. Moreover for them Brahman is universal, infinite and does not change.

There are many ways to define Brahman in the Upanishads, but they all agree that he is eternal, conscious, irreducible, infinite, omnipresent, and the spiritual core of all change and finiteness. In the Chandogya Upanishads, “Brahman sustains everything, everything comes from Brahman, and everything returns to Brahman, therefore, one should meditate Brahman in silence, every individual has a unique personality, when a person leaves this world, he becomes what he wishes to be in his present life, it is important to keep this in mind and meditate accordingly”.⁵⁸

⁵⁷ Brahman as Definition is earlier in chapter 2

⁵⁸ Chandogya Upanishad, 4.15.2

Next coming to “Brihadaranyaka Upanishads, explains that he is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought of, but is the Thinker; He is never known, but is the knower, he is the Inner Controller your own self and immortal, along with these I have discussed how Kena, Katha and Shvetashvatara Upanishads also posits more or less the same kind of understanding of Brahman in their respective philosophical understanding.”⁵⁹

According to the Bhagavad-Gita, Brahman is the actual source of all living beings, and Brahman is eternal and transcendent. The Bhagavad-Gita also says that there is a series of creation, maintenance, and destruction of creatures. God, Brahman, and the super soul are objective, spiritual, and self-contained realities. In the Bhagavad-Gita, the material world is also reality, but it is subjective, dependent, and changing.

Then, I have explored the “Bādarāyaṇa Understanding of Brahman in his Brahma-Sūtras, in this he asserts that all the Upanishads primarily aim and coherently describe the knowledge and meditation of Brahman, the Ultimate Reality, Brahman is the source from which the world came into existence, in whom it inherits, and to which it returns, The only source for the knowledge of this Brahman is the *Śruti* or the Upanishads, It upholds *Suddha-Para Brahman* or the Supreme Self of the Upanishads as something superior to other divine beings, the main focus of the Brahma-Sūtras, however, is on ideas of the universe, human existence and Brahman, or the Ultimate Reality.”⁶⁰ The Brahma- Sūtras describe a spiritual path as one of approved ways of life. The Brahma -Sūtras start with the inquiry into the Brahman because realizing Brahman is the ultimate aim of human life.

Later part of this chapter, I have given a gist of how Śaṅkara defined and explained the Brahman as Non-dual, which is Advaita, how he establishes one-ness with his elaboration of the theory of *Māyā*, along with this I have also given the attention to how the Rāmānuja critiques the Śaṅkara Advaita. To make further a better understanding, I have also devoted a portion to the gist of how the Aurobindo notion of Brahman can be established.

⁵⁹ Brihadaranyaka Upanishads 7.23.1

⁶⁰ Badarayana Brahma sutra, p. 72

In the second chapter, I have explored and debated on how Śaṅkara define the concept of Advaita Vedānta, what were his main arguments for establishing ‘Brahman’ is central to his Philosophy.

According to Śaṅkara, anything really exists apart from without any dependency is the supreme self-known as Brahman. Brahman is pure existence, consciousness, and bliss Sat-Cit Ānanda, he is Absolute, impersonal, changeless, eternal, and all-pervading, what is commonly referred to as nature (animate and inanimate) is but an illusion (Māyā) and a dream caused by the ignorance (Avidyā).

ब्रह्म सत्य, जगत मिथ्या,

Going to follow that, I sought to explain how Śaṅkara distinguishes between three types of reality. The highest metaphysical reality, Pāramārthikasatta, (of Brahman), Vyāvahārika the empirical truth that humanity has been experiencing throughout history, Prātibhāsikasatta the apparent reality associated with the objects of illusions, hallucinations, and dreams is private and fleeting, such as mistaking a rope for a snake.

Along with that, in the next section I have explored how Śaṅkara defines concept of Jīva. Jīva, or the individual self, is fundamentally the same Brahman and so self-luminous, boundless, and free. Its limitation and all of its consequences are the result of specific conditions (Upādhis), which appear through nescience (Avidyā) and are therefore unreal. Thus removing the Upādhis amounts to removing the apparently dual nature of the jīva.

States of experiences

According to Advaita Vedānta, the jīva has four different states of experience, as follows,

- i. The waking state (Jāgrat, Avastha)
- ii. The dream state (Svapna Avastha)
- iii. The deep sleep state (*Suṣupti* Avastha)
- iv. The pure consciousness state (Turīya)

Only in our waking and dream states can we encounter the realm of duality. However, in a profound sleep state, we are not conscious of any things or the many sided realities. It is a condition in which we only know the knowledge of ignorance; we do not know the truth or the falsehood, because turiya is Brahman, incomprehensible and intrinsic, the entire mixed universe moves away with the experience of the non-dual truth alone remaining as eternally true.

Furthermore, I explained how the idea Māyā is generated, using Brahman as the lone example. The objective universe appears to be reality, and it is an illusory appearance of Brahman. Reality, or Brahman, has the power to take an existential form, namely the universe, without being changed. The universe's existence is relative and not original, separate, or independent of Brahman. The manifestation of Brahman is beyond our human knowledge and can only be firmly handled by the theory of Māyā.

Māyā is the universal illusion and Brahman's effectiveness that generates duality in the jīva. It is the medium through which Brahman (as jīvas) is reflected and this world is projected. Māyā gives the human mind with reality, which is split into subject to object. This splitting up, this dividing apart, is false, since the mind is merely a differentiating organ, and it cannot disclose the reality, which is always one and undivided. Māyā having no genuine entity and simply an apparent existence, which dissolves the instant the truth is revealed. Māyā, which is also known as *Avidyā*, (nescience) has two powers, named *Āvarana śakti* and *Vikshepa śakti*.

Āvarana śakti, which conceals Brahman like a cloud obscures the sun, causes us, the Jīvātmās, to overlook that, we are Brahman in our true essence. At the power level, *Vikshepa śakti* is the force that superimposes the differentiated *Nāmarūpa*, i.e., the world of objects, bodies, and minds, on the substratum, i.e., Brahman. We are liberated from this cycle when we recognize that we are not distinct from the boundless Brahman, till this occurs, the cycle of births and deaths continues.

Last section of chapter deals with how one can attain the liberation, his understanding of the liberation is that, Śaṅkara recommends *Jñānamārga* for self-realization. However, simple intellectual comprehension of reality is ineffective. This can only be accomplished through *śravaṇa* (formal study), *Manana* (reflection), and *Nididhysana* (meditation), i.e. to change the mediate

acquaintance of ultimate truth acquired through Upanishad study and contemplation into direct experience, Mokṣa, according to Advaita, is not something that must be reached in the future.

Every jīva core essence is already Brahman, and only the base of ignorance has concealed its true nature, thus the jīva must suffer the distresses of samsara, until it recognizes its essential divinity. As a result, the jīva does not be unable to find its individuality in Mokṣa, but its restrictions are overcome by knowledge and instantaneously here and now.

In the third chapter, I have discussed exclusively on Aurobindo Philosophy, how he has given his account of Neo-Vedantic thought. Aurobindo's Philosophy is based on Integral Advaitism. It changes the nature of man and leads to divine power and divine perfection.

Unlike Charles Darwin, Aurobindo did not focus on the physical progression of creatures from bacteria to humans. Instead, he concentrated on a spiritual evolution, from a material-natured existence to a spiritual-natured existence. He contends that humanity, as an entity, is not at the end of the evolutionary ladder, but that it can advance spiritually above its existing limitations, progressing from a basic Ignorance born of creation to a future stage of Supramental life. In this chapter, I have tried to explore the concept of man, his understanding of Brahman and his notion of liberation as gnostic being.

In the portion Concept of Man, Aurobindo underlines that man cannot be perfect or complete; he is a transitional being. This is clear from the incompleteness and imperfection of all his conscious capacities; he can only achieve a limited kind of transient and unstable perfection via immense labor and struggle, and yet the desire of perfection is ingrained in his nature. He is constantly aiming for what he isn't yet; his entire existence and nature is a preparation, a natural desire towards what is beyond him.

Human consciousness is limited in every aspect; it does not understand itself, the universe around it, or the meaning and purpose of its existence. Man's consciousness is an ignorant desire for knowledge; it is a weakness training itself for power; it is a thing of joy and pain that seeks the true delight of existence.

Man isn't here basically to utilize his reality to serve his individual and aggregate inner self, he is here as a medium through which the soul inside, the mystery developing cognizance, can develop further its self-sign, from an inclined toward a total cognizance, since life is just there for of this development and a picture of it, at a total and wonderful individual and public activity. On the off chance that our being's mental truth is the genuine and focal truth, more focal and significant than its actual truth, then, at that point, this should be its real essence, a cognizant being developing towards its own fulfillment of awareness as well as its demeanor and arrangement in a total individual and public activity.

According to Aurobindo, the conceptual and cognitive mind, where as a mind is appropriate, a subordinate process of the super mind. It is the stage of transition between the divine and ordinary life. It divides and measures reality while losing sight of the divine. It is the seat of ignorance, but it has the ability to ascend to the divine. According to Aurobindo, the mind is not simple and uniform, but rather consists of various strata and subdivisions that act at various levels of being.

The higher mind, illumined mind, intuitive mind, and over mind are higher individual levels of mind that rise toward the spirit and provide support to higher and more encompassing perception of reality.

The higher mind is the realm of top level reality. It can hold a wide range of knowledge in a single point of view and as a totality. It is lit by the illumined mind and does not rely on the senses' limited knowledge. It can also change the lower areas of the body and mind, resulting in habit and life changes. Nonetheless, it is still a mental state, as opposed to an illumined mind, which is a state of vision and spiritual insight. The illumined mind is the mind of sight and vision. It modifies the higher mind by providing it with a distinct perspective. For the higher mind and the illumined mind, intuition illuminates intellectual capacity and perception, and intuition can occur in the routine mind as well.

The ultimate consciousness is over mind, it's in the spiritual circle. The over mental level is the highest level of consciousness that can be attained without transcending the mental system. The realms of the super mind can exist beyond the over mind. The infinite unitary truth consciousness that exists beyond the three lesser realms of matter, life, and mind is known as super mind, and the dynamic form of Sat-chit-Ānanda and the required mediator or connection between the transcendent Sat-chit-Ānanda and the creation is the super mind.

According to Aurobindo, the effect of Integral yoga is a triple metamorphosis. The psychic change occurs when components of our being open up and allow the psychic to emerge. The intellect, vitality, and body are all susceptible to psychic consciousness. The spiritual transformation is the second metamorphosis. The Supramental consciousness immediately receives from the parts of our existence. We no longer need the psychic's intermediation to receive.

Mother's consciousness-force descends from the Supramental realm and controls our components of being. However, we are not yet supramentalized. Our parts are only influenced by her. Finally, the Supramental metamorphosis fully alters the nature of thought and transforms it into something other than what it is. It loses its sense of separation and gains Supramental understanding. The vital becomes universalized, and the physical becomes Supramental consciousness. Sat, a self-conscious creature, emerges from the body.

To conclude, gnosis according to him is the highest dynamism of divine beings, the active principle of the spirit. Individuals who are gnostic represent the pinnacle of spiritual manhood; they are guided by a vast spirituality that engulfs them from within. In order to achieve Spirit freedom, transcendence is required, yet it also creates an indestructible foundation for manifested reality. As a gnostic being, acting in the world does not imply separation from unity. Integrating wisdom will be the goal of Gnostic consciousness. As opposed to a revelation or transmission of light from darkness, it will be light from light. Hence, there is no conflict between the forces of nature in a gnostic being because truth-knowledge would lead and direct.

In the fourth chapter, I discussed a comparative examination of Śāṅkara and Aurobindo's conceptions of Ultimate Reality, Self, World, and the concept of Liberation. But first, we must distinguish between Śāṅkara Advaita Vedānta and Aurobindo's Integral Vedānta.

As per Śāṅkara's Advaita Vedānta, all reality and everything in the experienced in this world have their origins in Brahman, which is unchanging consciousness. There is no duality between a creator and the created universe.

The Absolute, According to Aurobindo's Integral Vedānta, is both being and becoming, one and many, infinite and finite while transcending them all. The absolute contains all parts of experience's truth: the individual, the universe, and the transcendence. Following that is a comparison of the concepts of Absolute reality. And Aurobindo, these two thinkers held that the ultimate reality is absolute rather than individualized, this is the concept of nirguna Brahman not saguna Brahman.

For both Śaṅkara and Aurobindo the ultimate reality is Sat-chit-Ānanda. The Absolute is the source of the world. They both established a relationship between Brahman and the outside world. Śaṅkara calls this relation is Īśvara, and Aurobindo, it is super mind, they both consider the universe as the play of joy, a spontaneous activity of God.

Aurobindo and Śaṅkara refer to this connection as Super mind. Both believe that God created the cosmos as a spontaneous play of delight.

The conception of the creation comes from bliss, is for bliss, and is out of bliss. Both Aurobindo and Śaṅkara hold that Brahman is both immanent and transcendent

The Sat-chit-Ānanda of Aurobindo is both static and dynamic, being and becoming, consciousness and force, in contrast to the unknown, undeterminable, and static Brahman of Śaṅkara. Aurobindo defined Brahman as consciousness-force (*Cit- śakti*), which is dynamic and creative, as opposed to Śaṅkara who claimed that Brahman is consciousness (*Cit*). It is also a force, the essential idea of creation.

Next is Śaṅkara's *Māyā* verses Aurobindo's *Lilā*.

They both refer to the same phenomenon but only stressing on *Māyā* answers the question, How the Universe was created, and *Lilā* addresses the question, how the universe was made. Why was the Universe created? *Māyā* is the source of the name and forms that are converted into the manifestations of the world and are neither real nor unreal Brahman is reflected by *Māyā* named Īśvara.

According to Aurobindo, the world is an appearance of the real and so real for him, the entire universe is a progressive unfolding of Sat-Cit Ānanda, or divine play, and thus there can be no plurality, everything must be comprehended as Brahman. He regards Māyā as unreal and views evolution as both material and spiritual.

The Absolute, according to Integral Advaitism, refers to the world or Prakṛi. Prakṛi and for him, it is the absolute force or Cit-śakti; Cit-śakti is one of the primary aspects of Sat-Cit Ānanda, and it is via the original force that the absolute expresses itself as the world; thus, there is no antagonism among God and the world in Aurobindo.

Next is Śaṅkara talk about the Individual liberation that is called jīvan mukta and Aurobindo talk about Collective liberation or gnostic being. According to Śaṅkara, Mokṣa or liberation means acquiring self-knowledge or knowing yourself. It is knowledge of our true self. Mokṣa is not external to us, it is a realization of our own nature. It is not a matter of new attainment but gain of that which is already with us.

Liberation, in Aurobindo's view, is developing into a more superior being, a gnostic being. A new individual, the gnostic being, is created as a result of the supramental transformation. The physical body will transform and become divine once division and ignorance are transcended. In addition to seeing the spirit in everything and everyone, the gnostic being assists the person in transforming the gnostic being.

The goal of evolution is divine life. Aurobindo feels that divine life can only be achieved through spiritual activities. Spiritual activities can be expected only through yoga. According to him yoga is the realization of divinity here on earth in the bodily state itself. Through yoga, we are able to change the entire physical, mental and vital process.

Integral yoga, According to him, is a dual movement of ascent and decline. We progress to greater and higher levels of consciousness through yoga, with the greatest level aiming only at Super mind. Integral yoga is the divine transformation of the entire embodied being.

Yoga, in his words, is 'connection' with the divine, a union of the transcendental, cosmic, and individual together. Integral yoga refers to the ascent of the mind through the higher mind, illumined mind, intuition, and over mind to the Super mind. It is also known as purna yoga. This involves a three-step method. That is the 'psychic transformation', 'spiritual transformation' and 'Supramental transformation'. So the reason why we propose these three steps or processes is because Aurobindo believes that the journey from mind to Super mind will not happen all of sudden it will happen gradually by the help of these three steps.

According to Aurobindo the man who can be perceived by senses is not the real man. We can't say that those individuals are perfect men. We are not able to know the actual Being, we are constituted by many parts and every part adds something to consciousness. As a result we live in this world with imperfect knowledge. Man has two aspects, one is external and other one is internal or mental. The external aspect is the awakening consciousness of our Being. Aurobindo divided the internal aspect into two parts, Higher and Lower. The higher part can exist before the evolution of man but the lower part can only exist in the process of evolution

He claimed that man is both a microcosm and a macrocosm. According to him, society is only an extension of the person. He goes on to add that the personality of a man has three perspectives: uniqueness, universality, and transcendence.

Man and animal are separated according to Aurobindo. Man, the mental being in nature, is distinguished by greater individuality, the liberation of shared consciousness, which enables one to understand more about oneself and his law of being and development, the liberation of the universal, which allows one to understand the secret control of the universal will to manage more and more materials and lines of development, and the capacity of man

Man, as opposed to animals, possesses not only better abilities but also vast potential. It is thus because man possesses a principle that transcends the limitations of his bodily, vital, and mental existence. The Aurobindo-based educational system is founded on this premise. This philosophical viewpoint is what distinguishes his approach to education.

The person, according to Aurobindo, is the center of the entire world's awareness. This cosmic field is always acting and reacting to man. Man's fate is shaped by factors other than the universal cause. All our works are created and influenced by the ultimate, the universal, the eternal, and the infinite. He is everything, and he is greater than everything, and we are all creatures of his power, conscious beings derived from his consciousness: even mortals. Throughout our existence, there is an immortal who inspires light and happiness, and that is the substance of our existence.

Man, in his opinion, is in a transitional stage in the evolution of nature that is going toward Superman because Aurobindo, in his analysis of human nature, goes beyond man to bring out the Supramental forces at work on him.

Integral Advaitism, developed by Aurobindo, proves the absolute Brahman's unity while upholding the world's actuality. He rejects the Advaita doctrine of Śaṅkara, which denies the reality of the outside world. Absolute and cosmic synthesis were both possible for Aurobindo. According to his integral viewpoint, the absolute encapsulates the actuality of all aspects of existence, including the individual, universal, and transcendent. The absolute is both existence and becoming, one and many, limitless and yet transcending all of these.

Śaṅkara claims that Ātman is not separate from Brahman, but Aurobindo believed that man played a crucial part in the universe. He is the one who alters and recreates the cosmos. His presence in the cosmos is intended to fulfill his innate capacity for divinity and to change the physical world into the spiritual one. Divine life is what evolution aims to achieve. Aurobindo believed that the only way to experience divine existence was via spiritual pursuits. Yoga is the only way to anticipate spiritual activity. Yoga, in his opinion, is the physical manifestation of divinity on this planet. We have the ability to alter every aspect of the bodily, vital, and mental processes through yoga. For him, our yoga is a double movement of ascent and descent.

Transformation means change. Yoga is a transformational practice that touches every aspect of the self. Physical fitness gains, mental stability gains, and concentration gains are simply small aspects of the change. The true transformation is far more profound. The soul is the most profound aspect of who we are. The soul has a dynamic quality that might serve as our innate life guidance. Aurobindo referred to this dynamic part of the soul as the psychic being.

Aurobindo conveys a decent message about how development and the ensuing rise of heavenly cognizance occur in people. It lays out a significant connection amongst mankind and eternity, Aurobindo explains that Humankind isn't the most elevated godhead; God is more than humankind, however, in mankind, we need to find and serve him.

According to Aurobindo ethics is one of the ways through which we come to understand how God operates in nature and across life. Knowledge, according to Aurobindo, is an integral consciousness of Reality.

God and Absolute, one merely aspects of one and the same reality. In short, God is the originator, the protector, and the destroyer of everything. He is the helper, the guide, the all loving. He is the inner self of all. The three essential truths of existence for a spiritual human society are God, freedom, and unity, according to him. Human life will experience a spiritual age when the compulsion of the spirit is awakened to eliminate the external elements of compulsion.

In a spiritualized society, a person who sees the divine in himself will also see the divine in others and as the same spirit in all as well. Not only can one see and find the divine within oneself, but he or she must also see and find the divine within all. The complete law of the spiritual being is to pursue not only one's own emancipation or perfection, but also that of others.

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Chapter - 17

Swami Vivekananda's Humanism: A Critical Study

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Introduction

Swami Vivekananda was one of the greatest sons of India. He was a rich personality in which the physical, mental, intellectual, and moral qualities, Fructify into a fine example of a spiritual being. He was a philosopher, Vedantin, patriot, disciple, a true guide and a devoted friend in the Indian people and nation, above all a great humanist can be better understood and realized as a universal phenomenon. All people contemplate "humanism" as it highlights the dignity of human being and marks the living noble reflection over the history of humanism reveals that man is a wonderful being. All studies about realities, inventions, discoveries and developments have beautified its existence and life. Rare is no filed under the sun that does not directly or indirectly effect human society. Thus humanism occupies a central place in all speculations of all periods of time. It is a sound idea that holds that man is the chief concern and centre of all our thinking and actives. Human thinking is predominantly anthropocentric that explains why man's reflections about nature, society and himself bear unmistakable stamps of an

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individual or social psyche humanism speaks about the greatness of the human and calls to work for the wellbeing of human species.

Swami Vivekananda's integral humanism was spiritual humanism. Humanism basically concerns itself with the issue of man and society it makes a search for individual identity, equality and rationality. Vivekananda unique contribution was his development of the idea of scientific spiritualism. According to him, spiritual-rational and humanist ethics are the sole remedy to all the problems of man. As the name "integral humanism" suggests swami Vivekananda humanism was an attempt to bring order and unity in human society at large. It was an attempt to integrate man with the man by fostering the spirit of humanitarianism. Vivekananda saw every individual as a part of the almighty his humanitarian ethics considered it imperative to work for the betterment of the suffering and starving people of society. He wanted the idea that service to man is service to god to become a common belief through his integral humanism, Vivekananda conveyed that one may belong to any sect, any nation, but if he is needy, he must be helped to grow.

Meaning of Humanism

The meaning of humanism the term "humane", "humanism" and "humanist" are used in a number of ways. There is a central meaning to which most of the other meanings can be related. The definition for 'humane' is characterized by such behaviour or disposition towards others as befits a human being in contrast to animals. Humanism may be defined as an integrated system of human meanings, goals and values and harmonious program of human fulfilment, individual and collective. It seeks to clarify and enrich man's goals, values and ideals and achieve his full humanness through bringing him ever deeper and more intimate kinship and harmony with the surrounding life, society and cosmos." It is obvious that humanism rests on "value realism" which is not an abstract notion but involves the concrete fulfilment of human life and potentialities that is itself invested with the highest value by and for man's self. Humanism implying ontological individualism and the quest for the perfection of the human spirit through the consummation of man's inherent potentialities is subjectivist and optimistic in its orientation.² Humanism in its primary connotation means devotion to the discharge of human interests wherever they live and whatever their status is

² Vishwanath Prasad varma, philosophical humanism and contemporary india, p.6

as a philosophical outlook, it is characterized by faith in man's reason and conscience for the discriminate perception of truth and goodness. It urges men to accept freely and joyously the great gift of life and to realize the same in its own right. It involves the concrete fulfilment of human life and potentialities as it believes in the beauty of love and provides room for the highest good in human living under the guidance of reason.

How we can understand the value of Humanism?

Humanism is an attitude of mind attaching prime importance to man and human values are often regarded as the central theme of Renaissance civilization, in recent years the term 'humanism' has often been used to refer to a value system that emphasizes the personal worth of each individual.³ To understand the main implication of humanism we have to go back to the ancient Greek and Roman philosopher, called the sophists." Being the earliest humanists, they proclaimed to the world the importance of man. According to Protagoras "man is the measure of all things". Socrates taught after Protagoras, "know thyself" and man occupy the central place of the scheme of things". By man, he did not mean the individual man but man in general and he found the key to humanism.⁴ Humanism is a belief in the value, freedom, and independence of human beings. For a humanist, all human beings are born with moral values and have a responsibility to help one another live better lives. Humanism emphasizes reason and science over scripture and tradition and believes that human beings are flawed but capable of improvement it also tries to discover the truths about the universe and humanity's place within it. Humanism is usually very individualistic, seeing each person as important in his or her own right, regardless of the needs of the community. Some humanists, however, have a more collectivist outlook that focuses on balancing individual rights against the needs of the community.

Swami Vivekananda's view on Humanism

Swami Vivekananda served as a link between the Renaissance and the modern period. He was the most effective exponent of the Vedanta in the modern age and developed it into a very strong and inspiring philosophy which impressed every great man of his time as well as the general masses. His single aim was to retrieve Indian society from the apathy and inaction into

³ The new encyclopedia Britannica, macromedia, Vol VI, 15th edition.

⁴ Jadunath Sinha, Western humanism, p.1.

which it had sunk and to infuse life, hope and vigour into all sections of the community. With a message of love, tolerance, and service to mankind, Vivekananda could infuse a new hope in man. He realized that the crises of India were due to the decline of Vedic religion and the Indians towards the spirit of humanism. So he made up his mind, to reestablish the Vedic-Upanishadic tradition in such a way that it proved itself to be truly relevant to the modern era. His philosophy may be called neo-Vedanta, which was scientific humanistic, universal and in tune with the demand of our modern age. Thus his reconstruction of Indian philosophy was an attempt to interpret the doctrine of Advaita as an answer to life's problems.

Vivekananda stood for the universalism of Vedanta, accepting the Upanishadic teaching that creation represents the sport or Lila of god. His Advaita philosophy recognizes the unity of all religions and asserts the basic principles of the divinity of man, and the essential spirituality of life. This truth, he thought, should guide all fields of the socio-political life of the people. His views on society were essentially and practically humanistic and it was based on his tremendous faith in the power of man. This aspect of humanism can be seen in the whole philosophy of Swami Vivekananda. Hence his philosophy may be considered as a form of humanism.

The Integral Humanism of Swami Vivekananda

As the name "integral humanism" suggests Swami Vivekananda humanism was an attempt to bring order and unity in human society at large. It was an attempt to integrate man with a man by fostering the spirit of humanitarianism. Vivekananda saw every individual as a part of the almighty his humanitarian ethics considered it imperative to work for the betterment of the suffering and starving people of society. He wanted the idea that service to man is service to god to become a common belief through his integral humanism, Vivekananda conveyed that one may belong to any sect, any nation, but if he is needy, he must be helped to grow. Swami Vivekananda's integral humanism was spiritual humanism. Humanism is basically concerned itself with the issue of man and society it makes a search for individual identity, equality and rationality. Vivekananda unique contribution was his development of the idea of scientific spiritualism. According to him, spiritual-rational and humanist ethics are the sole remedy to all the problems of man.

Integral Humanism a Spiritual Principle

It was Vivekananda's conviction practice of integral humanism is spiritual elevation, because practice helps a person to renounce selfishness and thereby to work selflessly in the service of the needy when a person's consciousness expands, so as to include the concern for others within the purview of one's own life's aim, this according to Vivekananda is a mark of spiritual development. According to Vivekananda, any human activity that leads to the development of man and society must be spiritually oriented, whether it is the process of education or the practice of religion. Each should be oriented towards the spiritual development of man that is the expansion of the consciousness of man to gradually include the whole of humanity within one's purview of concern. Such expansion of man's personality is true progress, in which there is a balance between the outer and inner self of man. As the field of man's material progress expands, so should the field of his inner self. It can understand that the practice of humanism, in the sense of working for the upliftment of others, is the grace God, because it is the one who gives that is blessed, that he or she is given the will to flow out in noble acts. Vivekananda refers to the karma yoga of the Bhagavad-Gita and expresses, "in doing evil, we injure ourselves and others also in doing well, and we do well to ourselves and to others as well." According to karma yoga, the action one has done cannot be destroyed until it has borne its fruit, no power in nature can stop it from yielding its results if I do an action, I must suffer for it, there is no power in this universe to stop or stay it. Similarly, if I do a good action, there is no power in the universe which can stop its bearing good results.⁵ This assurance of the Gita a great inspirer of moral actions especially those directed towards the good of others swami Vivekananda felt that the humanistic impulse should be a strong passion directed towards the suffering masses. It should not be depended in metaphysical considerations of heaven or hell or the reality of soul or of an unchanging reality. Men should be driven to serve others for the simple reason that there is misery in the world.

Conclusion

The significance of Swami Vivekananda's philosophy of integral humanism is that it is a universal philosophy of life and social action. It does not tell people to become ascetics without foregoing the concern for ourselves, Vivekananda

⁵ The complete work of swami Vivekananda-vol2,pg- 353

tells us to broaden this concerns this changes the whole aspect of our life and works in political philosophy, this is called enlightened self-interest. When this self-interest is interpreted from a humanitarian perspective it can be said that it is self-interest with a touch of spiritual illumination resulting in the recognition of mutuality, interdependence and the spirit of service as the truth of all healthy process.

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A CRITICAL STUDY ON CONSCIOUSNESS: ADVAITA VEDANTIC PERSPECTIVE

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Abstract:

It is questioned whether we see the world as it truly is or, as it appears to be? The vision that comes from spiritual insight completely transforms the perception of who we are, what this world is, and what our relationship to it is. The Upanishads say that Brahman, the ultimate reality, is pure consciousness (prajnanam Brahma) but, so long as this empirical world of multiplicity exists for us, consciousness remains a mere philosophical concept with different categories. The present study focuses on Vedanta concept conscious subjective experience, the sense of "I" and its reality and comparison between mind and consciousness in western psychology and Advaita -vedanta.

Key words: Consciousness, mind, experience, Brahman and Advaita vedanta.

Advaita Vedanta concept of Consciousness:

Consciousness, the mind, the body and their relations were thoroughly analyzed in the Indian philosophy (Vedanta) of ancient times. While Vedanta's main objective is to teach how to progress spiritually in order to be relieved from worldly miseries and attain eternal happiness, this philosophy believes that the way to eternal bliss is by realizing what is reality is, and what the real source of life and the world it experience is as such, Vedanta may contain concepts which can lead to answers to some of the questions that modern researchers come across in their attempts to explain consciousness in scientific terms Vedanta asserts the existence of a supreme consciousness (god) that is omnipresent, omniscient and omnipotent and that every living being is a spark of that infinite consciousness called jiva (translated as soul), which draws to itself a mind and a body with sense all of which are constituents of prakriti, the insentient nature being part of the eternal consciousness, the soul is eternal also and survives the death of physical body the soul is said to be distinct from the mind which is a collective name

for cognitive and psychological aspects such as ego, intellect, thoughts, desires and experiences of living beings. According to Advaita Vedanta, consciousness or awareness is the essential nature or the substance of everything for ex- there is no substance called ocean or sea. The substance is only water similarly, there is no substance called ornament, it is only gold (in case of a gold ornament) likewise, there is no substance called pot, it is only clay. The ocean, ornament and pot are mere names and forms while the underlying substance is water, gold and clay respectively.

Here, I will mainly discuss these four stages of consciousness-Jagrat or waking, swapna or dreaming, sushupti or dreamless sleep, Turiya.

Jagrata- jagrat is the stage in which we are awake, when the five sense organs and mind are active; doing decisive activities. The most significant aspect of this stage is the capacity of an individual to recognize a thing which had been cognized some time back, whether through vision, taste, smell, sound, or feel.

Swapna is the dreaming stage in which the individual enjoys the five objects of sense which all the five sense organs are at rest and only the mind is working. Dream is the imitation of the experience of the wakeful stage with some modifications and is created out of materials supplied from the waking stage. Mind itself is the seer and seen. With these experiences unfolding the individual is denied peaceful sleep.

Sushupti- sushupti is stage of deep sleep where the individual is self- oblivious unaware as the mind is also at rest along with the five senses. In this state individual is not aware of his worries or reassurance. The individual experiences deluge every night and is in union with the self and due to ignorance is no authenticity for the same.

Turiya- a part of these 3 there is another part of consciousness which does not require any body, mind, and sense, this is called turiya, Turiya is not different than the Brahman or it is same as Brahman.

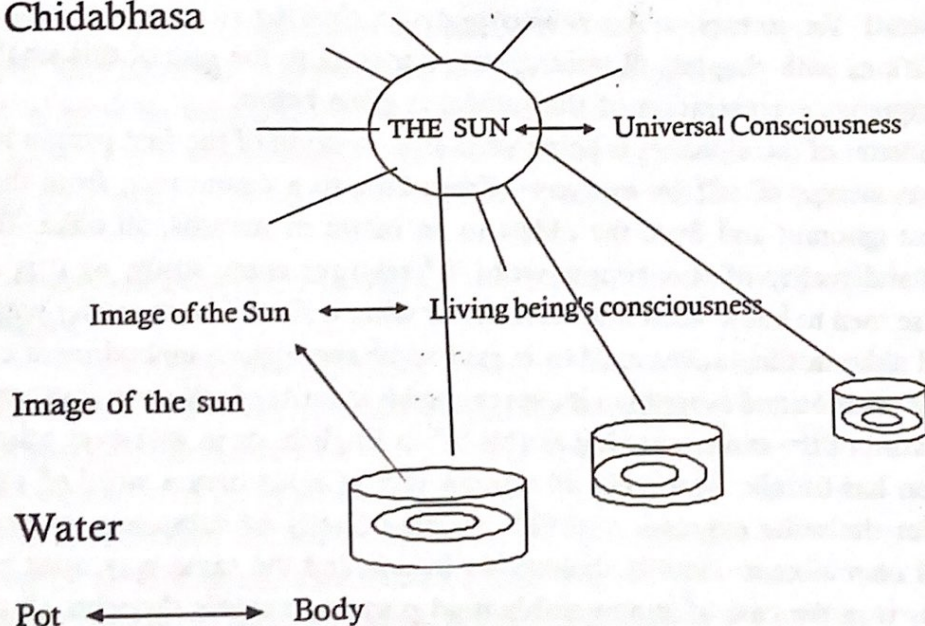
Vedanta's Explanation of conscious subjective experience:

It is questioned that if the mind is not conscious, how is it that we have conscious experience in our lives? Vedanta's answer to this question is a phenomenon called chidabbasa meaning "Appearance of consciousness" and explains it by means of the following analogy. When sun light falls in a pot containing water, the light is reflected by the water creating an image of the sun. The image has some brightness but its origin is in the sunlight and not in the pot nor in the water. If the pot is broken, water is scattered, the reflection is gone but the sun and his rays are all still there, in this analogy, a living being is a body with a mind and similar to a pot containing water, The mind is like water and the body is like a pot. The consciousness appearing in a living being is like the image of the sun in water. If there are more than one pot with water, images of the sun appear in all the different pots. The supreme knower, consciousness who

manifests himself as consciousness of each individual living being is like the sun light, here are no distinctions in sun light, it is all one but the reflections are many and distinct. The quality of reflection varies with the quality of water, for example, if the water moves the reflection shakes, if the water is muddy then the reflection is not as bright. Just as there is no reflection in an empty pot, there is no appearance of consciousness in lifeless matter but only in living beings because they have mind again, just as the water needs a pot to hold it, and the reflection is gone if the pot is broken, the mind cannot exhibit the apparently conscious behavior after the death of the physical body although some of the subtler contents of the mind may still survive and do not simply vanish. Sankhyakarika states that the world can only be experienced when both sthulasarira (the gross body) and sukshmasarira (the subtle body same as the mind) are present together (interacting) thus Vedanta recognizes that both the mind and the body are required to create conscious experience of a living being. Vedanta further proposes that the subtlest aspects of the mind, the accumulated latent impressions of all past experience, and desires called vasanas are carried by jiva who survives the death of the physical body and enters them in to another body for fulfillment of desires. The new life gives vasanas another chance for expression. This is the principle of reincarnation believed in all major eastern philosophies and religions and not found in western philosophies and religion.

Image -

Chidabhasa



The sense of 'I' and its reality

This sense of I, is essential to everyone from the highest to the lowest beings of this universe to express the consciousness of their individual self. Without the feeling and identification of this individual self as I, there is no world to anyone. So, if there is no sense of I, there is no world, as it cannot be experienced. Hence, this "I-consciousness" is an essential factor needed to everyone in this existence of world. But, this world does not seem to be permanent to anyone, except for very few on this globe, by way of about hundred years maximum lease of life. All the enjoyments and experiences of this individual self as I, however great they may be, are everything and coming to an end to every being some day or other, often without notice. So it is a proof to any man of wisdom that this self of individual I and this universe also are only ephemeral and not permanent in the sense of eternity. This life is only a question of short lease or long lease with a simple or hard term of labor to anyone with individual sense of I. so, this individual sense man with a never ending rotation of deaths and births, high or low, with more misery than happiness. To put an end to this constant evolution and misery to man, it is necessary to know the cause for this, because, by knowing the cause alone we can remedy the effect of anything. This cause can be known only by a proper and discriminatory analysis of the effect. So, we will try to do so with this individual sense of I.

The real meaning of this sense of "I" is knowledge or intelligence, but not one's own body or even mind and this can be clearly proved by the very experience of man himself and the word. Yet, to explain this subject in detail, clearing all doubts, requires elaborate explanations with chapters of writing but restricting to the size of this small book, only a comprehensive narration of the subject is given below.

This ninth letter of the alphabet is being used as a pronoun of the first person to express this consciousness of self by everyone. From king to a commoner, from the wisest to the most ignorant and from the oldest to an infant of months, all alike. To know the secret and reality of this simple word "I" requires some study, as it is a mystery to all wise men to know what it is correctly or what it should be in reality with experience of all alike in this universe. Man is said to be the highest embodiment of intelligence in this creation and every man is expressing his identity of self-consciousness only through a word of the same meaning as this "I" in English, or in whatever other language a person has to talk. Invariably all human race is using only a word of the same meaning for the same expression as "I". so, the underlying substance for this expression by all men alike to identify themselves in one and the same way must be one and some, as is in the case of innumerable mud pots and utensils thoughts all of them are of different shapes and sizes; that all only from clay and nothing else from the

analysis of these one can understand that several and all products of clay are only from clay of the same nature as a basic product. Hence, it follows that all the seeming selves expressed individually by all men in their own different languages as one's own self must be of the same nature, and that nature, which is common to all seeming selves, must be only intelligence. Because the first person pronoun "I" denotes only the expression of intelligence of one's own self and nothing else. As a rule, everyone gets his experience only by knowledge, either direct or indirect and there is no other way. So, intelligence must be the source for any experience and without knowledge there can be no experience. But we are seeing that every jiva from the smallest to the highest is having its experience and this experience is life. So, without knowledge there can be no life and without life there cannot be the self-identification with the sense of "I". So, the sense of "I", to anyone in the beginning and now also must be from this one perfect intelligence. This intelligence and what is called knowledge is one and the same, but known so, with its different aspect of use by man. In the beginning of the creation and after also, the real form of these remains to be one universal unlimited perfect knowledge which is known as god and all the seeming limited knowledge has apparently become innumerable jivas of which man is the highest. That is why it is said, "Man is the nearest image of god". Always this god is one eternal formless all-pervading perfect intelligence and man is supposed to be the nearest approach to god.

It is the intelligence that is giving to every man or even other jivas the self consciousness through the sense of "I" and it is a fact well-known to all that without this "I" no one can experience this world. If there is consciousness; there is no world to him. The universal "i-consciousness" alone is being expressed by everyone as his 'self'. So, it must be accepted that the experience of this universe is dependent on this "i-consciousness" which is called self. Without the self, this universe cannot be experienced and so it follows that this universe is only an expression of experience of this self.

Comparison between mind and consciousness in western psychology and Advaita Vedanta

The fundamental difference between western psychology is that the former does not and the latter does differentiate mind from consciousness. On the contrary western psychology interprets mind in terms of consciousness that is consciousness that is consciousness is the distinctive character of mind, where mind and consciousness are used as equivalent the one of the other, ordinary experience is of course meant and not pure cit or supreme unconditioned consciousness. The western 'mind' is something for which there is no adequate Sanskrit equivalent science the notions are different. When I speak of mind in vedanta I refer to what explained later as the 'inner instrument

(Antahkarana) as distinction from the 'outer instruments' (bahyakaramna) or sense on the one hand, and on the other hand from consciousness of which both mind and sense are instruments. According to the vedantacit is pure consciousness itself. Mind is a real or apparent negation or limitation or determination of that. Mind in fact, in itself, that consciousness as apart from cit (from which in fact it is never separate) is an unconsciousness force in varying degree obscures and limits consciousness, such limitation being the condition of all finite experience. Cit is thus consciousness. Mind is consciousness plus unconsciousness, the intermingled consciousness unconsciousness which we see in all finite being.

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Philosophical Perspective in Education

Selina Das

Abstract - to evolve a system of education for man, one has to understand man. The most important basic of understanding man is through philosophy. Philosophy is a system of inquiry about the ultimate realities in the universe. Etymologically philosophy means love of wisdom. Philosophy seeks to answer such questions as what life is, what man is what the origin of man is, what man's destiny or goal is. Different philosophers try to answer these questions according to their own reflection which leads to different philosophies. Philosophy results in a certain way of life, in certain beliefs, values and ideas. Philosophy guides the destiny of human life, influences the conduct of life. Philosophy suggests ways and means to solve human problems in a socially desirable manner. Dynamic in nature, the concept of philosophy changes with the change of time. There is a need to have a proper philosophical framework within which the social system in general and educational system in particular, function and achieve the goal and aims of life and education.

Meaning of Education

As we all know, education is important in our life. Education is the only thing that helps us to differentiate what is wrong and what is right. Without education we can't do what we want or we can't reach our destination. Education helps us in each and every field of our life.

It is also helps us to explore our own thoughts and ideas and makes it able to express it in different forms so for me education is like a medium thought which I can interact with different people and share our ideas. It is also the door to our destiny.

Philosophy of Education

Philosophy of education is a general philosophical study and explanation of every aspect of education. The phrase philosophy of education is not only a part of philosophy but also a part of education. Philosophy of education considers it a part of axiology because the philosophy of education questions the aims, methods, and all the elements of education related to the moral and social conditions. It is a part of education also when it consists of normative and analytical aspects of education.

Purpose and values of Education

Education is a fundamental human right and is essential of all other human rights it provides individual freedom and empowerment and it is a powerful toll by which economically and socially marginalized children and adults can lift themselves out of poverty and participate fully as citizens. What we do is what we know and have learned, either through instruction or through observation. Education is a rope that can carry us to greatness it is one of the most important things because without education, you cannot contribute to the world or earn money and lack knowledge. When you know that you can do, you can go that extra mile. Education is what removes our doubts and fears, what makes us happy and successful, what makes us better human beings. The teacher comes removes the darkness and suddenly we find ho beautiful this world is, gaining knowledge alone doesn't make one educated, and education is complete when we learn how to live, how to hope, how to pray and how to behave to others education is self-empowerment. Receiving good education helps to look after yourself in any given

situation it keeps you aware of your given surroundings, as well as the rules and regulations of the society you are living in its only when a citizen is aware about the politics of its government, can he be able to support or protest the change education helps you realize your potential and qualities as a human being.

Different philosophical viewpoints on Education

Idealism

The educational philosophy of idealism is one of the oldest educational philosophies, going back to Socrates and Plato in ancient Greece, idealism teaches that ideas are the only true reality, and that truth and values are absolute and universal. Idealists argue that the aim of education is to develop the intellectual capacity of the students by helping them to appreciate broad and enduring ideas and principles. In idealism, the aim of education it's discover and develop each individual's abilities and full excellence in order to better serve society. The curricular emphasis is subject matter of mind, literature, history, philosophy and religion. Teaching methods is fuscous on handling ideas through lecture, discussion, introspection, intuition, insight and whole part. Logic are used to bring to conscious is the forms of concepts which are latent in the mind. According to the idealism man is the most creation of god self-realization involves full of knowledge of the self and it is the first aim of education "the aim of education especially associated with idealism is the exhalation of personality or self-realization it is the making actual or real personalities of the self.

Realism

Realism believe that reality exist independent of the human mind. The ultimate reality is the world of physical objects. The fuscous is on the body /objects. Truth is objective what can be observed Aristotle, a student of Plato who broke with his mentor's idealist's philosophy, is called the father of realism. Aristotle believe that to understand an

object, its ultimate form had to be understood, which does not change for ex- a rose exists whether or not a person is aware of it. A rose can exist in the mind without being physically present, but ultimately the rose shares properties with all other roses and flowers (its form) although one rose may be red and another peach colored.

Pragmatism

Pragmatism also known as experimentalism, pragmatism was introduced by writers such as, Charles.s.peirce, William james, George herbent mead and john dewey.

While idealists see reality as residing in true ideas and realists view reality in terms of the world of nature, pragmatists argue that reality is always changing and is dependent on what we observe and experience knowledge claims and even values are not permanent and absolute but are tentative and subject of revision rather than searching for universal idea, it is more pragmatic of focus on using knowledge to help us achieve our desired outcomes. Pragmatism in education was created by john Dewey. According to Dewey thinking of a person's mind is conditioned by the group of people he or she/ he believed that experimentation was the best approach for educating young minds. For ex- pragmatists fell the at field trips, educational excursions feel that field trips, education excursions etc are more effective in teaching students about the world instead of audio- visual aids. Educative experiences in light depend upon two things-(1) Though, (2) Action

The emphasis of pragmatism is on action rather than on thought. Thought is subordinated to action. It is made an instrument to find suitable means for action. That is why pragmatism is also called instrumentalism. Ideas are a tool thought enlarges its scope and usefulness by testing itself on practical issues. Since pragmatism advocates the experimental method of science, it is also called experimentalism thus stressing the practical, significance of thought.

Experimentalism involves the belief that thoughtful action is in its nature always a kind of testing of provisional conclusion and hypotheses. According to pragmatism, education is not the dynamic side of philosophy as advocated by the idealists it is philosophy which emerges from educational practice education creates values and formulates ideas which constitute pragmatic philosophy.

Existentialism

Existentialism is a philosophy that emphasizes individual existence, freedom, and choice. It is the view that humans define their own meaning in life and try to make rational decision despite existing in an irrational universe; it focuses on the question of human existence and the feeling that there is no purpose or explanation at the core of existence. It holds that, as there is no god or any other transcendent force, the only way to counter this nothingness and hence to find meaning in life is by embracing existence. Existentialism in education focused on the individual, seeking out a personal understanding of the world. Thus each individual characterizes for himself or herself. The concept of reality, truth and goodness and as a result, schools exist to aid children in knowing themselves and their place in society. John Paul Sartre's view of education can be deduced from his idea - "existence precedes essence". the student is viewed first as an individual, who is responsible for his own thoughts, beliefs and ways of behaving understand takes precedence over preordained subject matter or curricula the role of the teacher is to provide pathways for student explanation, creating an environment in which they may freely choose their own preferred way. The rationale of existential education is to provide an extensive and comprehensive experience with life in all its forms the existentialism aim of education is humanitanism and humanist. The basic purpose of education is to enable each individual to develop his or her fullest potential for self-fulfillment.

Relationship between education and philosophy

Education and philosophy the two disciplines, are very closely related in some areas they overlap each other. It is quite often said that, "philosophy and education are two sides of the same coin." Education is the dynamic side of philosophy. Education is practical in nature and philosophy is theory. It is not vague to say that theory and practical are identical. Philosophy is a way of life in a wider sense philosophy is a way of looking at life, nature and truth. It sets as the ideals for an individual to achieve then in his life time. Education is a form of learning, programming of knowledge, skills, values, beliefs, philosophy is a form of self education, it is a form of learning based upon personal experience, through thinking and observing, founded knowledge, beliefs, ideas, values are welcomed to be observe. Education requires guidance of educators but a learner may also need a philosophical thinking to observe and experience of themselves through the whole process of education.

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The Blessing of "integral yoga" to the society

Selina Das

It is difficult to think of the Vedas without thinking about yoga, as the Vedas promote spiritual knowledge born of meditation, the way to achieve which is the practice of yoga. Yoga is a term that is first found in the Vedas. Etymologically, the Sanskrit word yoga derives from the root "Yuj" means to unite, 'to bind together', 'hold first' or yoke. In the Bhagavad-Gita describer's how to control your mind by yoga through this example - The chariot (ratha) represents the physical body, the five horses each representing one of our senses-(sight,hear,teast,tought, smell) mind control our senses, the charioteer represents the viveka ,and honour of the charioteer represents the self.

Yoga was originally developed as a method of discipline and attitudes to help people to achieve the physical, mental, social and spiritual well being. Sag Patanjali, the great master of yoga Darsana in his teachings prescribed the ways and means to attain yogic perfection in his basic sutras through "eight- fold- path"(astanga marga) which helps a person to attain perfect state of mind.

The Eight fold paths are -

- (1) Yama (2)Niyama (3)Asana (4) Pranayama (5)Pratyahara
- (6) Dharana (7) Dhyana (8)Samadhi

Pathanjali defined in his "yoga sutra" yoga as "citta- vritti-

nirodha" it means "yoga is the science that state of changes the citta is the stuff from which our minds are made and which is being constantly churned in to waves by external and internal influences. Yoga teaches us to control the mind so that it is not thrown out of balance in to wave forms. Yoga is also used in the sense of 'method' or 'path' or practical discipline which leads to the release thus yoga meant realization and the path leading to it. Yoga stands for both the practical discipline and the final realization.

The various systems of yoga:

There are four types of yoga-

- (1) Rajo yoga - The ways designed to control and master the mind by mental concentration. Raja yoga recommends suitable methods and the practice of postures and breathing control, called hatha- yoga, with a view to finding clam, mental balance and peace of mind, bodily health is very important for mental growth.
- (2) jnana yoga- the way of wisdom and discernment.
- (3) Karma yoga- the way of action and service rendered without selfish motives.
- (4) Bhakti yoga- the path of devotion and love, where the personality is dissolved and the individual becomes completely unselfish.

In the Bhagavad- Gita we have a unique synthesis of

knowledge, action and devotion. Man possesses three faculties, intellect, will and emotion. He thinks, will and feels, "the intellect has given rise to the philosophy of knowledge will to philosophy of action and emotion to the philosophy of devotion.

Aim and purpose of yoga-

The fundamental purpose of yoga in Indian philosophy, we see that religious doctrine and meditation. Techniques are to free from the temporal and conditional structure of existence. Yoga is for the liberation of man from the continuum of space and time finitudes is gained and in this way, it is maintained by transforming thought meditation techniques and ascetical practices the empirical consciousness in to the trans-conscious state. It is the aim of yoga to point out that the practical way that would lead to transcendence.

Aurobindo's integral yoga-

Sri Aurobindo is one of the master minds of the present age. He has given to humanity a new creative idea and a dynamic world force. Sri Aurobindo integral yoga is also called Purnagoya or sacramental yoga. Aurobindo's concept of the integral yoga is very comprehensive. For him "whole life is yoga". Sri Aurobindo writes, "In the right view both of life and of yoga all life is either consciously or sub- consciously of yoga. For we mean by this term a methodized effort towards self- perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent existence, we see potentially expressed in man and in cosmos but all life when we look behind its appearances is a vast yoga of nature attempting to realize his perfection in an ever increasing expression of her potentialities and to unite herself with her own divine reality. According to Aurobindo yoga is not something

religious or mystic. It is a scientific process which is based on rational principles and which is supported by logic for the realization of the higher potentialities of man. Sri Aurobindo writes in his book synthesis of yoga "all methods grouped under the common name of yoga are special psychological process founded on a fixed truth of nature and developing out of normal functions, power and resulted which were always latent but which her ordinary movements do not easily or do not often manifest. The word yoga literally means union, but yoga is used by Patanjali does not mean the spiritual union of the individual soul with universal soul. Man's highest aspiration is to attain as integral self perfection in which he can fully cooperate with the divine creative power in the formation of divine life on earth. Sri Aurobindo yoga speaks about the total transformation of this earthly life in to the divine life, ascent of the divine consciousness right in to a darkness and ignorance of the mind, life and even the body. Therefore, a divine fulfillment and not a divine negation is the real object of Sri Aurobindo's yoga then his yoga endeavors to change ultimately the whole earth and not merely some privileged individuals. Integral is a term applies to a wide -ranging set of development in philosophy, psychology, religious, thought and other areas that seek interdisciplinary and compressive frames. The term is often combined with others such as approach, conscious, culture, and paradigm. Philosophy, society, theory and world view. Major theme of this range of philosophies and teachings include a synthesis of science and religion, evolution any spirituality and holistic programs of development for body, mind, soul and spirit

In the integral yoga, the goal is not only a transcendent liberation, nirvana or Moksha as in other spiritual paths, but also, in addition to that, the realization of the divine in the physical world as well. All of which is part of the same process of integral realization. An integral realization of divine being, not only a realization of the one in its indistinguishable unity, but also in

its multitude of aspects which are also necessary to the complete knowledge of it by the relative consciousness, not only realization of unity in the self, but of unity in the infinite diversity of activities, worlds and creatures. Therefore, it is also an integral liberation not only the freedom born of unbroken contact of the individual being in all its parts with the divine, Sayujyamukti, by which it becomes free even in its separation, even in the duality, not only the Salokyalmukti by which the whole conscious existence dwells in the same starts of being as the divine, in the state of sachchidananda, but also the acquisition of the divine nature by the transformation of this lower being into the human image of the divine, Sadharmyamukti, and the complete and final release of all, the liberation of the consciousness from the transitory mould of the ego and its unification with the one being, universal both in the world and the individual and transcendently one both in the world and beyond all universe.

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Two-Day International Conference on
The Problem of Consciousness and the Brain/Brahman Dichotomy
Department of Philosophy & Culture
27-28 February, 2017

SMVDU/DOPC/Conference /17/013
Date: 28 Feb. 2017

Certificate of Participation

This is to certify that **Ms. Selina Das** from **Department of Philosophy, University of Hyderabad** participated in a Two-Day International Conference on "The Problem of Consciousness and the Brain/Brahman Dichotomy" organized by the Department of Philosophy & Culture, held from 27-28 February, 2017.

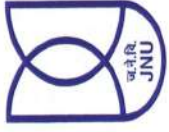
She also presented a paper titled **Advaita: The Key to Peace.**


Dr. Madhu Mangal Chaturvedi
Organizing Secretary


Dr. Varun Kumar Tripathi
Head, Dept. of Philosophy & Culture

Head
Department of Philosophy & Culture
Shri Mata Vaishno Devi University
Katra-182320, J&K

24TH INTERNATIONAL CONGRESS OF VEDĀNTA PRACTICAL VEDĀNTA



Organized by Centre for Philosophy, School of Social Sciences & School of Sanskrit and Indic Studies,
Jawaharlal Nehru University, New Delhi-110067, *in collaboration with* Centre for Indic Studies,
University of Massachusetts, Dartmouth, USA

Sponsored by Indian Council of Philosophical Research, New Delhi,
Centre for Indic Studies, University of Massachusetts, & Institute of Advanced Sciences, USA.

Venue: Convention Centre, Jawaharlal Nehru University, New Delhi-110067, India
January 10th - 12th, 2020

Certificate for Research Paper Presentation

Certified that Prof./Dr./Mr./Ms. SELINA DAS

of Hydrabad Central University

presented the paper entitled Consciousnesses from the perspective of Samkara's Advaita

in the Invited Speaker/ Plenary Session/ Panel Discussion/ Session on 40th/11th/42th Jan. 2020 in the 24th International Congress of Vedānta.


Professor Sukalyan Sengupta
University of Massachusetts


Professor Raghwendra Pratap Singh
Jawaharlal Nehru University



94th Session of the Indian Philosophical Congress
(Founded in 1925 by Rabindranath Tagore and Sarvepalli Radhakrishnan)

9-11 March 2020

**Venue : North-Eastern Hill University (NEHU)
Shillong, Meghalaya - 793022**

Participation Certificate

This is to certify that

Dr. / Prof. / Mr. / Mrs. Selina Dae

has presented his/her paper on

"Relevance of Gandhi's notion of Non-violence at present".

in the 94th Session of the Indian Philosophical Congress

held at North-Eastern Hills University (NEHU), Shillong, Meghalaya - 793022

during 9-11 March 2020

SRBhatt

Prof. S.R. Bhatt
Chairman, AAPC & IPC

[Signature]

Prof. S. Panneerselvam
General Secretary, IPC

[Signature]

Prof. Xavier Mao
Local Secretary, 94th IPC



Centenary Celebrations of Osmania University (1917-2017)



Department of Philosophy

University College of Arts & Social Sciences, Osmania University

Certificate

Selinadas

This is to certify that

has participated / presented paper on *A Critical study on Consciousness:*

Advita Vedantic perspective.

in the National Seminar on **Philosophy: The Eternal Awakener of Humanity**, held by the Department of Philosophy, Osmania University,
on 28th and 29th March, 2018, at PGRRUDE, O.U., Hyderabad.

Prof. V. Padmavathi

Director of the Seminar,

Head Department of Philosophy, Dean of Arts,

University College of Arts & Social Sciences, Osmania University, Hyderabad,
Telangana, India.

Comparative Study of Advaita Tattva with special reference to Śaṅkara and Aurobindo

by Selina Das

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